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STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

The Women's Movement in Turkey
By H. C. Kumar

Woman in Tamil Land
By Sri Sumati Bai, B.A., L.T.

Reservation of Seats to women in the Mangalore Municipality under the New Local Boards Act

Fourteenth Annual Meeting

Condemnation of all Violent Methods by Gandhiji

Hindi सामाजिक पवित्रताके लिए रचनात्मक कार्य

Tamil கதர்

Telugu [illegible]

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Women's Indian Association

OBJECTS

To present to women their responsibilities as daughters of India.

To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

To secure the abolition of child-marriage and to raise the Age of Consent for married girls to sixteen.

To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious but non-sectarian basis.

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Women's Indian Association Montessori School Children
who took part in the entertainment given by them on the Annual Meeting day, 24-4-1931.

(By the courtesy of Madras Mail.)

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Notes and Comments.

Our welcome to the New Viceroy and to Lady Wellingdon.

We extend to their Excellencies Lord and Lady Wellingdon a most cordial welcome back to India. Lord Wellingdon had been the popular Governor of two large provinces of India, Bombay and Madras, and has earned a name for good statesmanship and sound administration.

Lady Wellingdon has been well known for her interest in politics, in women's education, women's medical relief and welfare work. If she should visit the south, she would be amazed to see the very rapid growth of the women's college named after her—the Lady Wellingdon Training College for Women, Madras, the strength of which college has overgrown its present dimensions. Also she would rejoice to note the phenomenal increase in the number of maternity and child-welfare centres of the Madras Corporation and of the Provincial Red-Cross Branch as well as the other social and adult women education centres in the city. The All-India Conference of Women has done well in electing her to the place vacated by Lady Irwin as the President of the All-India Conference Fund Association on which body her help and guidance will be much needed to make the central college for women at Delhi, a reality. We are delighted at the news that Lord Wellingdon intends to follow the policy laid down by his able predecessor—the good and noble Lord Irwin, which unmistakeably shows that Lord Wellingdon has rightly judged the situation in India and has fully realised the strength of the national movement.

The communal problem.

The Hindu-Muslim differences in India is no doubt an unfortunate episode which has to a certain extent interrupted the smooth and steady flow of the national current towards complete responsible self-government. India's interests, nay her honour and self-respect demands the immediate solution of the Hindu-Moslem question. We hope and pray that better counsels may prevail in both the Hindu and Muslim ranks and a speedy settlement would be reached to the satisfaction of both the parties so as to enable the work of the new Round-table Conference to be resumed soon. Whoever is

responsible for the delay, they must realise that they are doing a great harm to the national cause.

Women's Indian Association's views on the Congress resolutions.

We desire to draw the attention of our readers to the views of the Women's Indian Association on the resolutions adopted at the Session of the Indian National Congress at Karachi which we have published in full on another page.

The Association has rightly urged upon the congress the addition of a new clause as sub-clause to clause (*e*) because the Association says "that it is strongly of opinion that even in the enunciation of the new constitution the congress as a body should pledge itself to secure freedom and equality for women not only in the civic life of the country but also in the social and family relationship". Otherwise the so-called equality and freedom for women merely on paper will not become a reality in the near future. It has also very wisely suggested that "the declaration of Religious neutrality on the part of the state should be consistent with the moral and spiritual well-being of the nation", because we have learnt a bitter lesson under the British Government which is also avowed to a policy of Religious neutrality according to the Queen's Proclamation. In this country where every practice good or bad has been associated in the popular mind with the so-called religion, one has to be guarded in having the mere term "Religious neutrality" without any qualifying phrase in the Declaration of the fundamental rights.

Again it has justly pointed out that the term "adult suffrage" should be expressed more explicitly to denote both sexes.

PROTECTION FOR WOMEN.

The Association is strongly opposed to the use of this phrase because the experience of women in other countries as well as our past history has shown that the so-called "protection for women" has resulted in oppression and exploitation of women and restriction of their rights. For example, the custom of purdah, polygamy, child-marriage, etc., are said to have been introduced at one time for the safety and protection of the women's person and honour. Have not women of the present day realised in full the evil consequences of such protective measures?

Our London Committee.

The London Committee of the Women's Indian Association has been doing most valuable work this past year by collecting facts

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and figures about the real situation in India, by placing them before the British public and educating them in favour of India's freedom. We are glad that Mrs. Nehru, the Chairwoman at a luncheon given in honour of the W. I. A., has sounded the right note, when she reminded the audience that a contended and peaceful India means more trade, less unemployment and prosperity for Britain. Her speech seems to have created a favourable impression on the audience especially on the women present and have elicited sympathy in regard to the present political movement in India. We print on another page the full report of the speeches made on the occasion.

Dr. Rabindranath Tagore's message to his countrymen on his seventieth birth-day celebration.

Not only India but the whole world sings with his praise and prays for the poet and seer a long and useful life. He is Nature's rare gift to humanity. His message to his countrymen on the occasion of his birth-day celebration at Santiniketan is as usual full of wisdom and, we are sure, will be most valued by his people as very few, especially in these days of much talk, will have that courage and frankness of expression that is so characteristic of this great son of India. He has said "Don't let all your energies be spent up in sentimental outburst but translate them into action. You have had enough of Bande Matram. Let Bande Matram be now replaced by Bande Bharatam. Neither by waving your national flag nor by spinning your allotted quota of cotton on the charka, can you win Swaraj but only by constructive work for the masses, only by actual service to your fellow countrymen can you achieve it."

We simply endorse his golden advice. Our young men and women instead of spending all their available time in cities and towns where people are in touch with modern events would be profitting the Nation if they turn their attention awhile to the villages and districts and take up real rural uplift work such as rural education, rural sanitation, removal of untouchability and caste barriers, enforcement of Sarda Act, Swadeshi Propaganda, etc. The other day at a large gathering in Madras a prominent congressman is reported to have said that the only social evils in India are poverty, ignorance and disease. While we do not deny that poverty and ignorance are responsible for much misery in our midst, still we cannot shut our eye to the glaring fact that many even among the educated and the rich suffer from antiquated customs and practices which are really self-imposed. As Gandhiji himself has more than once

expressed, these evils need not wait for a remedy till the advent of Swaraj.

Polygamy and the Nambudhri youths.

It is a matter of great joy that the nambudhri youths have begun to feel the evils of the cruel and barbarous custom of polygamy and are doing propaganda against that custom under the able guidance of Mr. P. S. Kesava Nambudhri, B.A., B.L. We offer to these brave youths our hearty congratulations on their recent, though unsuccessful attempt, to stop a marriage between an old man of fifty and a fatherless young girl in Alwaye in the Travancore State by peaceful picketting in front of the marriage pandal. Surely peaceful picketting may be effectively employed against many of the social evils prevalent in our society. The Nambudhri youths have set a noble example. Gandhiji be thanked for the invention.

Saroj Nalini Dutt Memorial Association or Indian Women's work in Bengal.

We have been supplied with a copy of the annual report of the Association for 1930. The yearly report is a record of good solid constructive work for the uplift of the women in Bengal. This useful institution was founded in the year 1925 in honour of the memory of Sreemati Saroj Nalini Dutt—the pioneer woman worker of Bengal—who died at an early age of 37 after having laboured with all her heart and soul for the improvement of the women in Bengal.

The Association with its headquarters at Calcutta has since inspired the formation of 305 to 355 Mahilla Samitis or purely women's organisations throughout Bengal and in the outside districts which carry on adult women's education, train women in nursing, and in industries, do propaganda against purdah and other social evils and promote health of mothers and children by running child welfare and maternity centres.

The central association itself maintains an industrial school for women, sends out trained instructresses to members in the districts, does propaganda for the starting of new Mahila Samitis, maintains a school of general nursing as well as a home for widows, conducts a monthly magazine in addition to arranging public lectures in women's education and progress. This is a great national movement initiated by a great and good woman for the education and emancipation of her sisters and has now grown into a wide useful and influential organisation throughout the length and breadth of Bengal. It has also a London Committee to represent it on the International Women's or-

ganisation, and has already earned an international recognition and fame. The committee of management and the band of selfless workers command our respect and admiration. We in the south are proud of the achievements of our Bengali sisters in the matter of women's uplift work. We wish them success in their noble work.

Dr. Balfour's appeal for financial help to supply medical relief to the suffering women and children in Palampur Tahsil in Punjab.

This article has appeared in our last month's issue and has escaped our notice owing to the change in editorship. We give our hearty support to the appeal. Owing to a poor and a deficient dietary, the pregnant women of that district develop a most painful disease called "Osteomalæia"—softening and consequent distortion of the pelvic bones and in the absence of proper medical aid, the women suffer and die undelivered. The good and pious missionaries have started a dispensary and a hospital in that far-off district but their funds are not adequate to meet the needs of the suffering people. Dr. Balfour rightly remarks that "this is not a matter of ordinary charity but of common humanity and adds that Rs. 100 would make it possible to treat a woman for four months with the prospect of her recovering and Rs. 500 would meet the yearly salary of a Health-visitor who could visit the villages, instructing the people how to live in order to avoid these terrible diseases".

Our sisters very often spend hundreds of rupees on jewels and sarees—would they be unwilling to give away that amount so as to save the lives of many suffering mothers and babies in their own land? Indian women are much indebted to the selfless missionary women doctors who have devoted themselves to the service of suffering humanity in this land.

Subscription, however small towards this object will be gratefully received by the Editor, Pantheon Garden, Egmore, Madras.

Seats for women on the municipalities and the newly-constituted local boards.

We have received a number of representations from the women's associations in the moffusils towns and districts that the present Government has adopted a reactionary policy in regard to women's representation on the municipalities and local boards and have either cancelled the seats previously reserved for women or given them over to other communities in utter disregard of the claims of women. The published tentative lists of the newly-constituted local boards in the

press also vividly brings out the painful fact that no seats have been reserved for women in many of the local boards.

In this connection, we desire to bring to the notice of the present Government that during the discussion in the previous council on the amendments to the Local Boards Act, the then woman member having urged on the council the need for women's representation on these self-governing bodies and having pointed out that it would be difficult for women to secure seats by open election for more than one reason, the council unanimously agreed to the proposed amendment and it is beyond our comprehension now how the present Government could think of going back upon the verdict of the previous council.

We were proud that this province was the first to enfranchise its women, was the first to nominate them to the council and to the municipalities, senate, syndicate, and other judicial and administrative bodies and other provinces had followed its good example. Therefore we hope that the present Government would reconsider its decision and revise its reactionary policy in regard to women's representation on municipalities and on local boards. Better late than never.

He prayeth well who loveth well
Both man and bird and beast,

He prayeth best who loveth best
All things both great and small;

For the dear God who loveth us,
He made and loveth all.

S. T. Coleridge.

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The Women's Movement in Turkey.

A dream of man and woman Diviner but still human, solving the riddle old, shaping the *Age of Gold.*

Religions and nationalities divide, but life unites. For, strange as it may seem, the whole of the Young Turk Movement owes its inception to one who was a Frenchman by nationality and Christian by faith. Marquis de Chateauneuf had turned Muslim and became a domiciled Turk. His son, Noury Bey, was a Minister under Sultan Abdul Hamid, and his two daughters Zeneb and Melek were the pioneers of the Women's Movement in Turkey. The story of their romantic struggle has been immortalised by Pierre Loti in his "Disenchanted."

Noury Bey loved his daughters, surrounded them by all kinds of comfortless luxury which was the common lot of all ladies of rank and what is more, gave them fine European education. The sisters understood art, thanks to their French blood, and were accomplished and charming. Zeneb was an artist to her finger-tips, and a fine musician. The tragedy of her life came when she was given away in marriage to the Secretary of her father without her ever having set her eyes upon him. "There was nothing wrong with him," said Zeneb, "except that I did not like him." The whole social system was wrong, but it was not her father's fault.

She made up her mind to break the system, and make herself a "cause". Her sister Melek eagerly joined her "cause". To ventilate their views in the press, even if it were possible, would have been the surest way of courting destruction. They held private meetings, they gave dinners, they arranged music parties, but the "cause" seemed to make no headway. The sisters were in despair.

It was at this juncture that Providence brought the great French Novelist, Pierre Loti, to Constantinople. The sisters knew that Loti was a friend of the Turks and loved their civilisation. Only if they could enlist his co-operation! Secret meetings were arranged and the revelations made in Loti's book "Disenchanted", shook the placid waters of the Bosphorus to their very depths. Never before had any Turkish woman poured out of her soul like this before a gaping world. Zeneb and Melek instantly fled to Europe for safety, and Noury Bey died a broken-hearted man.

The sequence may be briefly told. Melek married a celebrated Polish composer with estates in Russia, and life was easy, until in the Russian Revolution they became the property of the Bolshevists. Melek, then, became a dress-maker in Paris. Zeneb remained in exile till the Young Turki Revolution of 1906 which enabled her to rèturn to her country, but the paradise of her dreams was as distant here as in Europe. "Alas," she said, "I am neither French nor Turkish. These two civilisations are always at war in me," and she died in the prime of her life. Speaking of her exile in Europe, Miss Ellison remarks: "To her exile was agony. Seated at the piano, unaware of my presence, she would play for hours, composing as she went along; the tears streaming down her face. If only some one could have taken it down! Such exquisite music is only born of suffering. A fine talent is buried in Zeneb's far away Anatolian grave."

With the advent of the Young Turk, Abdul Hamid became a constitutional monarch. A Committee of Union and Progress was set up with Enver Pasha at its head. The two most important leaders of the time, Ahmad Riza Bey and Twafik Bey declared themselves strongly in favour of women's emancipation, and promised to do all in their power to bring it about. Both were charming gentlemen. "Ahmad Riza could always have served as a model for an apostle or a saint." He was a dreamer, an idealist, and with the assistance of his sister, Selma Hanoum, he decided that education for women must be the first step towards their freedom. Consequently, he started a Normal College for the training of teachers. Nakie and Halide Hanoums did splendid work in organising women's education, but Ahmad Riza's Training College remained unfinished for want of funds.

Riza Twafik Bey, nicknamed the "philosopher", was also a poet and a man of great culture, and the only work that he actually did for women was the composing of some splendid odes and sonnets on the subject. In fact, all lovers of the cause of women's freedom were faced with a two-fold difficulty. First and foremost there was the opposition of the Ulema—the wise men of Islamic tradition, and then the opposition of the old women the wise ones of age-old superstition. These ladies, says Miss Allison, covered their faces up carefully whenever they came in contact with "giaours" (unbelievers), as they styled all foreign women. Only one eye did they leave uncovered, and that eye did not see the emancipation of women at all in a favourable light. One great reform the Constitution really brought in its train, *viz.*, the right to travel abroad, and this was availed of as much

as possible. But it was reserved for the Ghazi Kamal Pasha to cut away the fetters of the Turkish women at one stroke, once for all. As a Turkish woman truly said: "If only we women had known what to ask for, and if only we had had a leader who dared to defy both the Ulema and the older generation as the Ghazi Pasha has done, we could have been free long ago." Oh, that 'if'.

Yet even before the Ghazi appeared on the stage, the Young Turk Triumvirate of Enver Pasha, Jamal Pasha and Talaat Pasha tried their best to help the women's movement. The crushing defeat by the Greeks which greatly narrowed the frontier of Turkey, brought them a rude awakening. They begged the women to come forward and help. In organising the Red Crescent Hospitals, in nursing the sick and the wounded on the battle-field, Turkish women had shown what they could do, and the Triumvirate gave them all kind of encouragement. They made laws for the protection of women, and the Government took an active part in the feminist meetings. Women began to walk in the streets with their veils thrown back. Talaat Pasha gave them permission to walk in the park at the same time as men, though he had strong opposition from the Ulema. Jamal Pasha punished with prison and exile any man who insulted a woman, and finally the University was thrown open to women, though very few women took advantage of it. Hamdoullah, the founder of the "Turc Oujak," Turkish Hearth, used the great powers of his oratory to arouse the enthusiasm of women for the improvement of their lot. "Can't you see how despicable you are, how Europe laughs at you, how we want to help you and you will not let us?" And again, "The veil is to keep you virtuous", say the Ulema. "They might as well tell us to tear out our tongues to keep us from telling lies." Halide Hanoum threw in her lot whole-heartedly with the Government, and she and Nakie Hanoum considered that to teach in the era of reform was a call to "military service". Later, Halide organised education in Syria and then played her biggest part during the Revolution under Kamal Pasha.

But to set the Turkish women free in the true sense of that word, was the work of a far more revolutionary reformer. On every side, the Triumvirate was confronted with obstacles, the hodjas, Islam-Moslim Tradition—the Imperial family—the laws and education, had all to be changed, and the Government had neither the strength nor the prestige to defy Islam and carry through the reform in a country where opinion would be strongly divided. To strike such a blow you must be sure of yourself and your success. Who but Kamal Pasha

could have done it? He was sure of what he wanted to do, and of how to do it. And, above all, there was his prestige of saviour of the country behind him.

When Turkey joined the war of 1914, the British sent a strong force to take the Dardenelles. Kamal Pasha, disobeying the orders of his chief, met the advancing forces with a handful of men, and stemmed the advance. Between the British plans of Churchill and victory there was only Mustafa Kamal Pasha.

Then came the treaty of Severs by which M. Venizelos sought to give a crushing blow to the existence of Turkey, followed by the landing of the Greeks in Symrna. This was too much. Kamal Pasha decided it was time to do something. And the Republic of Angora is a standing testimony to his great genius both as a general and as an administrator. He organised the army, preached the religion of nationalism, and invited women to take up their posts shoulder to shoulder with men. And it is to the glory of Turkish women that they rose equal to the task. Cold, hunger, work,—any privation they suffered gladly; they nursed the sick, they carried the ammunition themselves from the landing place to the front, they made munitions, and earned their right to absolutely equal status with men. And so the slavery of ages has given place to perfect equality of rights in Turkey. Said the Ghazi: How was it possible to establish a democracy with women in bondage, and the whole social outlook paralysed by the etiquette of the harem. Instead of being free to help in the work of construction, women were kept in idleness; the whole system was ridiculous; it just had to cease."

H. C. Kumar.

Woman in Tamil Land.

By Sri Sumati Bai, B.A., L.T.

If the echoes of literature and the voice of history should be believed, the status of woman in Tamil land was once—unlike to-day—of a very high order. "How then the present degradation?" is a laudable query to answer which one should with a search-light peep into the past. It would then be noticed that those social factors that determined the place of woman were mostly dependent on the religious trend of the day. For in the Tamil land, as everywhere else in India, religion has ever been the key-note of the social gamut sounding both its weal and woe.

Most of the historians are agreed that the Tamil civilisation is primarily of a Dravidian type, a distant though distinct glimpse of which one may have in the ancient realm of Ravana. From the proofs of archæological research it would appear that the Tamil country was once the territory where ruled the so-called "Asuras" and "Rakshasas" including the mighty Ravana himself. These Asuras were all devotees of Siva and they worshipped the "Linga" the emblem of procreative energy. Their religion was extremely individualistic and they had therefore no necessity for priesthood. On the other hand the Asuras became notorious in "puranas" for obstructing priestly rites and "yagas". In a society with a religion of that type, there was no such distinction as inferior and superior sect or even sex. Men and women enjoyed equal rights and privileges and there was the same moral standard for both the sexes. To cite but an instance, Surpanaka, the sister of King Ravana, was the viceregal ruler for the territories of Janasthana and Dhandakaranya. When she approached Rama and Lakshmana she was a widow with children, but being still young she wanted to marry once again. For the Asura women were free to choose their partners and also to remarry when the husband died. Further the Asuras being a warlike people, there was always the uncertainty of men returning safe after battle and the right of inheritance therefore tended to be matriarchal. Women had to be on par with men to manage affairs either in his absence or on his demise. (The "Marumakka-thayam" in Malabar is by many historians believed to be the remnant of this ancient matriarchal system.) She was therefore highly honoured and dignified in society. (*Vide* Tamil Archæological Society Series.)

The battle of Lanka and the defeat of Ravana mark the down fall of the ancient Dravidian rule and thenceforth the Dravidian culture was either slowly absorbed or eclipsed by that of the Aryan conquerors. Brahmin hierarchy and caste system was then introduced into the Tamil land. Matriarchal order gave way to patriarchal rule and the sphere of woman tended to become limited. But still woman was not denied the opportunities of sound education. The Tamil rulers had immense regard for their literature and Madura was an established centre of learning. Poets and litterateurs were given more prominence than priests and that accounts for men of even so-called low classes and women too being famous in Tamil literature. It should be said to the credit of the Tamil Land that woman was not denied a place even in the Tamil syndicate (Tamil Peeta) of the Tamil University (Tamil Sangha). It is said that the famous poetess Avvai was a prominent member of the syndicate.

The next period marks the degenerate days of the Tamil rulers. Priesthood got the upper hand and religious feuds were set afoot. The Tamil land became the bone of contention of various priest-made cults, "Saivism" and "Vaishnavism". Then was the death knell of free learning told. The priests became the privileged patrons of learning too and chances of education were denied to "Stree" and "Sudra" (women and labourers). The gods looked on but to see ignorance eclipse the land. The once free dignified woman of the Tamil land was in the name of blessed religion degraded to a chattel. The priests became the keepers of her conscience and dictated to her, what they in their own interest thought was good enough for her. She lost the opportunities of education; she lost freedom of thought; and she lost freedom of choice even in her own marriage. She was deceived to believe in false standards of morality which but reduced her to a serf duty-bound to serve her master-man.

To-day the status of woman in the Tamil land is very deplorable. Her servitude the religion of the land has guaranteed. The greatest opposition to the Sarda Act, for instance, was from the Tamil land. Any movement or step to better the condition of woman is violently opposed with the cry "religion is in danger". Perhaps freedom of women and religion are incompatible! *It is the so-called gods, the priests and their sycophants that have prostated woman in the Tamil land and they should be set at naught if even she should regain her lost status!*

Reservation of Seats to women in the Mangalore Municipality under the New Local Boards Act.

SIR,

A representative and largely attended meeting of the ladies of Mangalore was convened on 28th of April 1931 under the auspices of the Mahila Sabha (the oldest ladies association in the district, which is also registered under the Societies Registration Act, 1863) to consider the attitude of Government towards reservation of seats for women in the Mangalore Municipal Council, as could be inferred from the proposal by Government contained in the Memo. No. 4752 S. W. of the Office of the Inspector of Municipal Councils and Local Boards, Madras, dated 10th April 1931 and the resolution passed unanimously is herewith enclosed.

We beg to invite the kind attention of Government to the fact, that the idea of doing away completely with reservation of seats for women in our local Municipality, has caused great disappointment among the literate people here, and particularly among the ladies. When the Bill was considered in the Legislative Council in 1929-30, and the reservation of seats was discussed, the question of reservation of seats for women appeared to be conceded as a matter of course. The Madras Government was the first to nominate women as Honorary Magistrates in the city of Madras, and the first to provide a seat for women in the Legislative Council also. The first lady member of the Legislative Council was unanimously elected Deputy President of the Council, and thus the people representatives gave their unanimous support to this forward step taken by Government. The Government has thereafter kept up the same attitude towards the representation of women, by nominating them to the Local Boards in the Moffusil and also as Honorary Bench Magistrates.

There is also the fact to remember that the degree of literacy in Mangalore is greater than perhaps anywhere else in the Presidency and if a fair trial is to be given to women to qualify themselves to discharge their duties properly as members of municipal bodies, Mangalore is probably pre-eminently well suited for the purpose, and yet no seats are proposed to be reserved for them now by Government and what is worse, no reasons or explanation is given or even hinted at

for doing so. It is a well-known fact that they have no chance at all of serving in the Municipality if there is no reservation at all in their favour.

We beg to place these facts before Government, so that it may favourably re-consider the whole question and carry out the former unanimous resolution of the Municipal Council, reserving two seats for women, backed up by the present resolution of the same body and the several representations that have been made by the public of which our Mahila Sabha is one. We have therefore humbly forwarded these representations and the resolution to Government in deference to the wishes of the ladies of Mangalore, for favourable consideration by Government.

Copy of resolution passed by the ladies of Mangalore at the meeting held on 28th April 1931, under the auspices of the Mahila Sabha, Mangalore.

"That this meeting emphatically protests against the Government proposal to remove the two reserved seats for ladies provided in the recommendation of the Mangalore Municipality."

MANGALORE,
1—5—'31.

S. ANANDI BAI,
President of the meeting.

The Vision of Life and Love.

BY RABINDRANATH TAGORE.

The eternal Dream is borne on the wings of ageless Light
That rends the veil of the vague and goes across Time weaving ceaseless patterns of Being.
The mystery remains dumb, the meaning of this pilgrimage, the endless adventure of Existence,—
Whose rush along the sky flames up into innumerable rings of paths,
Till at last knowledge gleams out from the dusk in the infinity of human spirit, and in that dim-lighted dawn
She speechlessly gazes through the break in the mist at the vision of Life and of Love
Rising from the tumult of profound pain and joy.

(*Modern Review.*)

The Annual General Meeting of The Women's Indian Association, 1931.

(By the courtesy of Swadesamithran.)

Fourteenth Annual Meeting.

The Fourteenth Annual Meeting of the Association was celebrated on the 24th of April at the Pantheon Gardens, Egmore, with Mrs. R. Ramachandra Rao in the chair. There was a large gathering of ladies and gentlemen.

The proceedings commenced with prayer which was followed by a delightful entertainment in music, conversation and dance by the Montessori School children. Dr. Muthulakshmi Reddi then read a message received from Dr. Besant, encouraging the association to continue its work with patience and courage and in a spirit of self-sacrifice.

Mrs. Ramachandra Rao, in opening the proceedings said that the women of India could feel a sense of satisfaction that they too had contributed in no small a degree to the success of the national movement inaugurated by Mahatma Gandhi. Another special feature that could be said to be due in some measure to the efforts of women in India was the peaceful spirit in which it was made possible to carry on the national movement. Ultimately, thanks to the praiseworthy efforts of Mahatma Gandhi and Lord Irwin a truce had been agreed upon and it was the earnest prayer of them all that the truce would be followed by permanent peace and goodwill on both sides. The activities of the Women's Indian Association in social, educational and moral spheres had not diminished. But they should not rest satisfied with their present progress. They should all work hard, organise their resources in every direction. They must foster love of their mother land and the love for everything made at home. The Women's Indian Association ever since its establishment had been striving for the uplift of Indian women in every direction.

Put forth from the chair the following resolutions were adopted:

1. The Women's Indian Association calls on the Government and the public to establish Swaraj by creating a new Constitution for a fully responsible self-governing India by all non-violent and constitutional methods.

2. (*a*) The Women's Indian Association expresses its profound sorrow at the Cawnpore tragedy and appeals to the Hindus and Muhamadans to be brotherly and to work unitedly for the common good of the country.

(*b*) The Women's Indian Association calls upon women of all castes, creeds and races in India to promote peace, harmony and goodwill among the people.

3. The Women's Indian Association urges the Viceroy and all political parties in the country to ensure the presence of a large number of representative women at any future Round Table Conference.

Mrs. M. E. Cousins, Honorary General Secretary of the Association, then presented to the meeting the report of the Association for the year 1930-31, extracts from which will be published in July issue.

Election of Office-bearers.

Mrs. R. Ramachandra Rao was elected to the General Committee as one of the Vice-Presidents and Mrs. Rameswari Nehru, who is the Chairwoman of the London Committee, was also elected to the General Committee.

Executive Committee for the year 1931-1932.

Dr. Muthulakshmi Reddi, Hon. General Secretary, Srimati Visalakshi, Assistant Secretary, Mrs. Ammu Swaminadhan, Hon. Treasurer, Mrs. Rajivibai Siva Rao, Mrs. K. C. Achayya and Mrs. Malati Patwardhan, Committee members.

Farewell to Mrs. M. E. Cousins.

This over, speeches were made bidding farewell to Margaret E. Cousins, the Honorary Secretary of the Association who is going to New York shortly.

Mrs. Muthulakshmi Reddi said that Mrs. Cousins was one of a few who had made India their home. Mrs. Cousins had been to them all a real friend, a true sister and she would even go so far as to say that she had been to them a mother also. Most of her activities were centred round Madras which had therefore to be particularly grateful to her. She threw herself heart and soul into the Indian National Movement. It was she again, who started the idea of establishing a Central College of Home Science. In conclusion, Mrs. Muthulakshmi Reddi said that they could never be too grateful to Mrs. Cousins and on behalf of the Association she requested Mrs. Cousins to accept a gold chain as a momento.

Mrs. Hrishikesa Sharma, Srimati Visalakshi, Srimati L. Krishnabai and Miss Prager also spoke of the high and selfless qualities of Mrs. Cousins.

In reply Mrs. Cousins said that she loved India and her peoples. She rather would live in India than anywhere else and if she now wanted to go to America to join her husband it was with a view to learn more and bring new knowledge for the service of India. Already the people of India, she was happy to observe, felt the sense of freedom in themselves, and the inferiority complex had already disappeared. This had been possible by a wonderful method of self-sacrifice and non-retaliation which always brought good and no bitterness to anybody. They were asking now for a new constitution in which women could have equal rights with men. But then she asked her sisters not to try to get things in an easy way. Let them have no reservations, she pleaded, they could stand by themselves without proceeding in the wrong way. The future of India, she was perfectly certain, was safe and sure and India was going to be the happiest country in the world and Indians would be the leaders not only in religion but in all forms of social service and of high thoughts and high living. She had the greatest faith in the Women's Indian Association growing from success to success.

With the singing of "Jai Bharat" and with three cheers to Mrs. Cousins the gathering dispersed. (*"Hindu"*.)

Condemnation of all Violent Methods by Gandhiji.

Our readers are aware that Gandhiji has more than once condemned all violent methods even though the motive behind be honourable. We reprint his article in "Young India" as the subject can bear repetition any number of times. Gandiji writes:—

1. The revolutionary activity has not brought us near our goal.

2. It has added to the military expenditure in the country.

3. It has given rise to reprisals on the part of the Government without doing any good.

4. Whenever revolutionary murder has taken place, it has for a time and in that place demoralised the people.

5. It has in no way contributed to mass awakening.

6. Its effect on the masses has been doubly bad in that they had to bear the burden ultimately of additional expense and the indirect effect of Government wrath.

7. Revolutionary murder cannot thrive in the Indian soil, Indian tradition, as history teaches us, being unfavourable to the growth of political violence.

8. If the revolutionaries seek to convert the masses to their method, we would have to wait for an indefinitely long time for it to permeate the masses and then to gain freedom.

9. If the method of violence ever becomes popular, it is bound to recoil, as it has done in other countries, on our own heads.

10. The revolutionaries have an ocular demonstration of the efficacy of the opposite method, *i.e.*, non-violence which has gone on in spite of sporadic cases of violence on their part and in spite even of violence occasionally done by the so-called votaries of non-violence.

11. Revolutionaries should accept my testimony when I tell them that their activity has not only not done any good to the movement of non-violence, but it has on the contrary harmed the cause. In other words, if I had a completely peaceful atmosphere we would have gained our end already.

Women the World Over.

ALYS MCKEY BRYANT.

Mrs. Bryant commenced her work in æronautics in the late summer of 1912 and spent ten active years, several of them in purely mechanical lines of this work. For ten years Mrs. Bryant was actively engaged in aviation. She says: "Until such time as the brains and ability of women are recognized as being equal to those of men, we cannot rest on our oars". In addition to her brilliant record in æronautics, Mrs. Bryant has had a successful career in deep-sea diving, being the first woman so to distinguish herself.

TURKEY.

And from Turkey comes word that Server Ali Hanoum has been appointed Postmaster-General of Stamboul and thus becomes the first woman in the world to occupy such a post.

NORWEGIAN M. P.'s.

For the first time since Norwegian women were granted the vote, they have elected two women to Parliament. Augusta Stang of Oslo and Dr. Signe Swensson of Trondhjem are the two successful candidates.

WOMEN JURORS.

Women jurors have listened without turning a hair to testimony of the most sordid nature, and have not hesitated to bring in first-degree murder verdicts in spite of appeals to their emotions.

At that they could not be more emotional than some sentimental male jurors who are incapable of convicting a pretty woman of any offence, no matter how obvious her guilt. A little leaven of the opposite sex might bring real justice in a higher percentage of jury cases.

WOMEN'S WORK SET HER FREE.

The State, Columbia, S. C., March 9, 1931.

Man's rise from the primitive has been a story of struggle. Fighting, scrambling. What for?

To be independent. First of the great enemies of hunger, thirst, wild beasts, to be free to dwell where he wanted, to live by any occupation he might choose. Then to be free of the overlordship of tem-

poral and spiritual oppressors. An age-long struggle for economic, social, political and religious independence.

Woman, of course, shared with him in the struggle of humanity to rise from low beginnings. Somewhere in the ages, though, she got caught in a backwater, and independence for women lagged. She became the possession of man. His was the master's voice in home, society, government, religion. He bade; she obeyed.

For ages, for centuries, until she bought her freedom.

Yes, bought it. For the clank of coin in her wage envelope rang the liberty bell for woman.

With economic independence assured she claimed and won the right to be educated, to manage her own property, to work where and at what she chose, to marry or not as she wished, to be a full partner in marriage, to share rights in her children, and to have a voice in government.

Agitators there were for all of these rights and privileges, the leaders who voiced the wish and need. But it was the swelling army of working women, women who no longer needed to ask for a living, who made the wish a fact.

Back in the mainstream once more, woman moves forward with man toward that high aim of the race, to be free, to be master of its destiny. (*Equal Rights.*)

Women Teachers.

Mr. C. Williams (U., Torquay) asked the President of the Board of Education what proportion of teachers in State schools are women? Mr. Lees-Smith: Of the teachers employed in 1930 in public elementary schools, 74.3 per cent. were women. The corresponding percentage for grant-aided secondary schools was 49.9 and, taking the two groups together, the percentage of women teachers was 71.5.

Women Aldermen of the London County Council.

The following women are serving as Aldermen on the London Council:—Miss Thelma Cazalet, until 1937; Miss C. Fulford, until 1934; Dr. E. Rickards, M.S., F.R.C.S., L.R.C.P., until 1934; and Miss K. T. Wallas, until 1934.

Woman Chairman of Guild of Insurance Officials.

The *Glasgow Herald* states that Miss Jessie C. Burnett, who since 1927 has been a member of the Committee of Management of the Scottish Clerks' Association, has been elected Chairman of the Glasgow Branch of the Guild of Insurance Officials.

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NEW HONOUR FOR MISS MAUDE ROYDEN, C.H.

The Senate of Glasgow University has offered the honorary degree of Doctor of Divinity to Miss Maude Royden, C.H. No British University has ever before conferred this degree on a woman.

WORLD PEACE.

La Femme Polonaise for the early part of this year contained a striking article entitled "The Peace of the World is in the Hands of the Women," from which the following paragraphs may be quoted:—

"During the Great War I saw in Vienna, in 1915, a demonstration by women, occasioned by the reduction in the allowance of milk for children and nursing mothers. Never shall I forget this moving spectacle. Few people know about this event, for it was carefully hushed up, but the women gained their point immediately, and from the next day on they got the milk to feed their babies. What did they do?

"They had brought their children, threatened with death, and placed them on the rails of the tramways and on the pavements, thereby stopping the traffic. Confronted with a protest of this sort, the authorities were powerless, for one can attack a crowd, but one cannot start fighting women and nursing mothers.

"Then the idea struck me that, if women would only make a decided stand against war (not, of course, in one country only, but in all the countries affected), there would be no war.

"Evidently this mobilisation of the world of women would only be possible in cases where the women's organisations of all countries had succeeded in awaking the masses to the consciousness that war only breeds evils and that humanity must be protected from this cataclysm.

"World peace ought to be the first and most sublime aim of every woman's organisation. When war breaks out there is no time left to take steps against it; one must set about it beforehand, when there is still a possibility of barring the way of the threatening peril.

(From '*The Vote*'.)

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Resolution on Fundamental Rights and Economic Changes passed by the Karachi Congress.

This Congress is of opinion that to enable the masses to appreciate what "*Swaraj*", as conceived by the Congress, will mean to them, it is desirable to state the position of the Congress in a manner easily understood by them. In order to end the exploitation of the masses, political freedom must include real economic freedom of the starving millions. The Congress, therefore, declares that any constitution which may be agreed to on its behalf should provide, or enable the Swaraj Government to provide, for the following:—

(1) Fundamental rights of the people, including—

(*a*) freedom of association and combination;

(*b*) freedom of speech and of the press;

(*c*) freedom of conscience and the free profession and practice of religion, subject to public order and morality;

(*d*) protection of the culture, language, and scripts of the minorities;

(*e*) equal rights and obligations of all citizens, without any bar on account of sex;

(*f*) no disability to attach to any citizen by reason of his or her religion, caste or creed or sex in regard to public employment, office of power or honour, and in the exercise of any trade or calling;

(*g*) equal rights to all citizens in regard to public roads, wells, schools and other places of public resort;

(*h*) right to keep and bear arms in accordance with regulations and reservations made in that behalf;

(*i*) no person shall be deprived of his liberty nor shall his dwelling or property be entered, sequestered or confiscated, save in accordance with law.

(2) Religious neutrality on the part of the state.

(3) Adult suffrage.

(4) Free primary education.

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(5) A living wage for industrial workers, limited hours of labour, healthy conditions of work, protection against the economic consequences of old age, sickness and unemployment.

(6) Labour to be freed from serfdom or conditions bordering on serfdom.

(7) Protection of woman workers, and specially adequate provisions for leave during maternity period.

(8) Prohibition against employment of children of school-going are in factories.

(9) Right of labour to form unions to protect their interests with suitable machinery for settlement of disputes by arbitration.

(10) Substantial reduction in agricultural rent or revenue paid by the peasantry, and in case of uneconomic holdings exemption from rent for such period as may be necessary, relief being to small zamindars wherever necessary by reason of such reduction.

(11) Imposition of a progressive income-tax on agricultural incomes above a fixed minimum.

(12) A graduated inheritance tax.

(13) Military expenditure to be reduced by at least one-half of the present scale.

(14) Expenditure and salaries in civil departments to be largely reduced. No servant of the state, other than specially employed experts and the like, to be paid above a certain fixed figure which should not ordinarily exceed Rs. 500 per month.

(15) Protection of indigenous cloth by exclusion of foreign cloth and foreign yarn from the country.

(16) Total prohibition of intoxicating drinks and drugs.

(17) No duty on salt manufactured in India.

(18) Control over exchange and currency policy so as to help Indian industries and bring relief to the masses.

(19) Control by the state of key industries and ownership of mineral resources.

(20) Control of usury—direct or indirect.

It shall be open to the A. I. C. C. to revise, amend or add to the foregoing so far as such revision, amendment or addition is not inconsistent with the policy and principles thereof.

Report of the Women's Indian Association's Views on the Karachi Congress Resolutions.

1. The Women's Indian Association, while not identifying itself with the Indian National Congress, entirely agrees with the paragraph of explanation to be used only during the transition period. Congress at Karachi.

The Women's Indian Association considers, however, that it should not be included in that form in the Constitution as it is a paragraph of explanation to be used only during the transition period.

2. It congratulates the Congress on the Fundamental Rights it has formulated and it particularly expresses its pride in clause 1 (*f*) which gives the most equal status as regards employment and opportunity of public positions to women of any constitution in the world.

3. The Women's Indian Association desires that in the definitions which are always a part of a Constitution and Act of Parliament it should be definitely stated that the word "person" applies equally to "man" and "woman" and that the masculine pronouns wherever used are understood similarly to apply to both sexes.

We request that the following clause be added to clause 1 (*e*) and numbered as sub-clause (*e*) :—

"Equal rights ~~for~~ both men and women in laws relating to marriage, to guardianship of children, inheritance rights and nationality rights."

The Women's Indian Association is strongly of opinion that even in the enunciation of the New Constitution the Congress as a body should pledge itself to secure freedom and equality for women not only in the civic life of the country but also in the social and family life.

4. With regard to clause 2, *viz.*, "Religious neutrality on the part of the state", we would request the addition of the following clause to the above "as is consistent with the moral and spiritual well being of the society or the nation".

5. With regard to No. 3, we would like the term "Adult Suffrage" to be expressed more explicitly in these terms: "Adult

Franchise—the right of every man and woman of the age of 21 and above to the vote". This is necessary because a number of countries such as France and Switzerland have Adult Suffrage, but it does not include the right of Franchise for any woman though called "Suffrage Universelle."

6. We consider that Nos. 5, 6, 7, 8 and 9 should be matters for legislation and not for enunciation in any Constitution. There might be in the Constitution one inclusive sentence promising to free labour from exploitation by granting it rights to form Unions, etc., as in No. 9.

7. We are most strongly opposed to the form in which No. 6 is expressed though we appreciate the spirit of helpfulness for women that it evinces. We request that the phrase "Protection of women workers" should not be used. Women will protect their own interests by their Trades' Unions and by their Labour representative. We particularly desire that "Maternity benefits" should not be alluded to in any Constitution, but that a Bill on this question ratifying the Washington Convention should be promised to be passed by the Central Legislature.

Placing women in a condition of "Protection" is writing down women publicly as in a state of weakness which is not desirable for our whole sex; it is also a slur on the men who exploit them; it has been used in other countries by interested capitalists and men to limit women's opportunities for work and is capable of abuse in many ways. We are very insistent on the deletion of this clause in its present form. It also implicitly defines the women working in factories, mills, etc., as the only "Working women".

8. We would also suggest that there may be clauses condemning war and violence and advocating peaceful and non-violent methods and disarmament.

Women's Place in the future Constitution of India.

On the 21st of March last, an influential group of Bombay ladies sent a telegram to the Congress leaders, urging upon the then ensuing session of the Congress at Karachi to pass a resolution enfranchising women on the same terms as men and thus consequent on the Hindu woman's holding property in her own right all possible steps thereto should be taken. But it is a pity that the legitimate demand did not receive the attention it deserved.

Nearly every recent Committee which has studied social conditions in India has stressed the urgency of women's needs in matters of education, of health, and of relief from certain oppressive social customs as well as certain unjust laws. The many and various handicaps placed on women must make all true lovers of the country so determined as to do all in their power at least to see that general principles to safeguard women's needs be laid down in the future Constitution, not only for their sake, but in the interests of the whole country. Women deserve all the more justice because they preserve us, mould us, and are the true makers of a country and its people. What hope can we have for the future of women in a country like India where women have been for centuries in a condition of serfdom unless we have some assurance to the effect that the voice of women shall be heard upon their own claims and their own needs, by every consultative body that may be set up to complete the terms of the Constitution.

As under the present Hindu Law, very few women can inherit property in their own rights, therefore the question of women's representation on the legislative bodies cannot be solved here simply by inserting in the proposed Fundamental Rights the words "equal rights and obligations of all citizens without any bar on account of sex", unless we give some assurance that the present Hindu Law of Inheritance will be amended so as to include the equitable rights of women therein.

Further we should like to point out that the clause 11 of the Congress resolution on Fundamental Rights, providing for "*adult suffrage*", is *by no means clear enough*. Does it refer only to the rights of men? Or does it refer to the adult persons of both the sexes? But we very much regret that a clause so wise in its intention but so ambiguous in its wording should have passed there unchecked.

Now that the Indian woman has proved herself more than man's compeer in the cause of India, and that with such a selfless courage and capacity for self-sacrifice and service that causes even the greatest of the Indian leaders to acclaim the female as *not the weaker*, but *the nobler sex*; it is time that we recognized the equality of women with men in vital matters of self-protection and self-determination. Those who believe in self-protection for men, must also believe in it for women.

BHAGATRAM OF PUNJAB.

The Awakening.

By C. F. Andrews.

There is a call to the Nations of the East—
It is the voice of God!
Awake, awake, the night is past,
Ye sleeping ones!
Arise, arise, lift up your heads,
Ye dreaming ones!
Your ancient glory shall return,
And your high star of destiny more brightly burn
There is a call to the Nations of the East—
The voice has sounded forth!
Japan's bright isles first flashed its message o'er the sea,
Himalaya's snows caught up the gleam exaltingly,
Southward it lights all Hindustan.
And fires the soul of chivalry in old Iran.
There is a call to the Nations of the East—
'Shew forth your Righteousness!'
Give to each brother every due of brotherhood,
Give to each sister noblest meed of womanhood,
So shall the Motherland be strong,
To struggle for the right and overthrow the wrong!
There is a call to the Nations of the East—
'Put trust in God and Truth'!
Then, like her own strong mountains all unmovable,
Resting on sure foundations, unassailable,
A greater Asia shall arise.
Her foot set firm on earth, her head above the skies.

Indian Opinion (Natal).

It is a matter of real joy and pride to us that the women's cause in this country has such warm advocates as our friend Mr. Bhagat Ram of Punjab.

Branch Reports.

THE WOMEN'S WELFARE TRUST, KASHMIR.

A SHORT REPORT—1930-1931.

President:

S. K. Toshakhani.

Secretary:

Aftah Kaul Nizamat.

Number of Members.

Five on the Board of Trustees and five on the Executive Committee of the Women's League besides nearly 600 unregistered women sympathisers.

This branch began with a class of six girls in 1926 but has at present ten educational institutions for women with nearly 700 scholars on the rolls. One of these schools is the Nuclius "Seva Sadan" to teach and train women as teachers. It has got seven women stipendiaries on its rolls—all widows or destitute women. The Chief Inspectress of Schools (Kashmir Government) says that we impart *better education* than the Government Schools in Kashmir.

One sub-activity is the Women's League. Only women can be its members and office-bearers. The objects of the league are to band women for self-development, social service and self-expression. It also gives women opportunity to learn the work of organisation. It held several meetings and resolved to introduce certain social reforms.

Another feature of our work is the magic-lantern lectures which are attended by women in very large numbers.

We also run a "Tutorial Service" to provide for private coaching of girls and grown-up women that for one reason or the other cannot join a public school. We have also made a beginning in founding a Kashmir literature and to this end we have published several text-books.

In the end it may be said that we have finally achieved certain things. Where the medium of public speaking was foreign before the

"Trust" came into existence it is mother tongue, *viz.*, Kashmir now; where women used to be conspicuous by their absence from all public meetings, they are now invariably present in the same; where social reform was mainly a concern of men, women have began to realise their responsibility in the matter; and, where female education was looked upon with utter disfavour only a few years ago it is at present the main item on the programme of almost all institutions for social uplift.

S. K. TOSHAKHANI,
President.

A Report of the speeches made at our London Committee Luncheon, on March 6th.

MRS. NEHRU'S SPEECH.

Mrs. Nehru reminded her hearers that a contented India would bring greater trade to Britain. In proportion to her population, India imported very little from Great Britain, far less than the other countries within the Empire. The possibilities of expansion were enormous, and it was a fallacy to suppose that a self-governing India would throw millions of British people out of work. She felt compelled to say this as the problem of unemployment in Britain had so often been put to her in connection with the Boycott in India. India needed the products of the highly skilled industries, such as machinery, hardware, etc., in fact, India's needs were limitless. It was a mistake to think only of cloth which India was learning to make for herself: there would be an ever-increasing demand in other directions for goods produced by skilled labour such as Britain could supply.

MISS PYE'S SPEECH.

I wish on behalf of the Women's International League for Peace and Freedom to associate myself with everything that has already been said, and so beautifully said about this wonderful occasion and to say how grateful I am to the Women's Indian Association for the privilege of being present to-day.

I want to express to you, Madam President, the sympathy not only of the British Section of our League, but of all the other National Sections for whom I may speak in the capacity of member of the International Executive. Your French and German sisters, your sisters in all our National Sections have joined with your British sisters in sympathy with your country in her struggle for freedom and in admiration of the part you women have played in it.

Many here to-day must share my feeling—as if the oppression of a nightmare had been lifted from us. We who are working for world peace must feel with deepest thankfulness as if its dawn has been brought perceptably nearer by what has happened in India.

But though the gates to the way of peace have swung open, we know that the path is long and difficult. I can only promise you that we on our part will do what we can to see that they are kept open, so that together we may go forward along that way of peace in ever-growing friendship and understanding.

Dr. Hilda Clark's Speech.

I want to thank you, Mrs. Nehru, most deeply for allowing me to share this joyful occasion, and to say on behalf of the British Section of the Women's International League that we feel we may the more truly share the joy because we have also shared in your suffering. We know how you have suffered in soul with all that has been happening in your country, and we have suffered with you, with the added sorrow of the consciousness of shame for our share in its cause.

We know that there still remains much to be done in this country and we want to assure the Women's Indian Association that we will continue to do all in our power to help on a better understanding of your country and all that you stand for, which will lead to a true and lasting friendship between us.

You spoke, Mrs. Nehru, of the Women's Indian Association being a political association and the Women's International League to which your Association is affiliated, has been delegated to have you with us as a delegate at our Council meetings. We passed at that meeting a resolution in which we undertook to rouse public opinion in this country, so that when the time comes for a Bill to be presented to Parliament giving India the self-government, you desire, it shall be passed with the enthusiastic support of the whole country.

Miss M. Roydon's Speech.

In common with every English-woman present, I feel it to be a great honour to have received an invitation from the Women's Indian Association to this lunch; and that honour becomes even more a joy on account of the glorious news that has reached us from India to-day. Our Chairman has reminded us that there is still much to do, and indeed all who are interested in public affairs will have realised that already. There are mischief-makers on both sides and unfortunately it is often the mischief-makers who talk the most loudly and who get

the best reported! If we are to be worthy of the two great men who have made peace on our behalf, we also must act as peace-makers, and do all in our power to counteract the poison that such mischief-makers as are too often prominent in the press will seek to infuse into the situation.

I remember that, when I was last in the United States, the press raised a great uproar about my smoking an occasional cigarette. My friends in England wrote to me that one newspaper here had placarded the streets of the city nearest to my home with the words "America bans Maude Royden". Referring to this, more in jest than in earnest, to an American friend, I was met by an indignant protest: "One society", she said, "has cancelled four engagements, and your press says, *America* bans Maude Royden!" This incident brought home to me very vividly how preposterous it is to interpret a whole nation in the light of the foolish action of a few. Yet this is what we all continually do, and we women must realise this, refuse to join in it ourselves, and do our best to prevent others from being misled. There are a few mischief-makers in this country, and no doubt there are others in India; it is ours to make it clear that they do not represent their countries. It is especially the task of women to do this work. Our movement cuts across other divisions. It does not make us less patriotic but it links us together in a different way. Indian women and British women can and do feel themselves deeply united by the sisterhood of their sex, whatever the divisions of race, religion or class. We found this in our own country with regard to class and religion; we know it to be equally true about the cleavages of race. I remember our former international president, Mrs. Chapman Catt, saying to us years ago at an International Congress in Buda Pesth—"As long as there is any woman anywhere who is disfranchised, unhappy, unfree, *no* woman is truly enfrancised, free, or happy". United by this great bond, we can and we ought to help to create a true and right understanding between our countries.

And as regards the Women's Movement itself, since there is no country in the world where our task is altogether finished, we ask of you Indian women that you should lend us your inspiration, your friendly criticism, your idealism, where we seem to you perhaps over-interested in the machinery and externals of our Movement: and we ask you, wherever we may be able to serve you, to accept our service.

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SAFE SIMPLE SURE CURE FOR ALL FEVERS

SAVE DAYS OF

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In the matter of clothing for Ladies we can show you the best of either variety and leave the choice to you.

Sarees in the Smartest Silk Fabrics, in various tints, plain and flowered, from East and West and from India's own looms.

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HINDI.

सामाजिक पवित्रताके लिए रचनात्मक कार्य

एक अंग्रेज, महिलाका प्रशंसनीय उद्योग

लेखकः—श्री. बनारसीदास चतुर्वेदी

दो बातोंसे मैं बहुत डरता हूँ ; एक तो भोजनके लिए निमन्त्रण और दूसरे सार्वजनिक सभाओंमें उपस्थिति । निमन्त्रणोंमें जो भोजन प्रायः मिलता है, वह मुझे पचता नहीं, और सार्वजनिक सभाओंमें जो मानसिक भोजन मिलता है, वह मुझे रुचता नहीं । इन दोनोंको (निमन्त्रण और मीटिंगको) आकस्मिक वज्रपात मानता हूँ, इसीलिए जब 'बंगाल सोशल सर्विस लीग'के एक कार्यकर्ताने फोनपर कहा, "आज शामको पाँच बजे मिस शेफर्ड नामक एक अंग्रेज़ महिला सामाजिक पवित्रताके कार्यके विषयमें भाषण देंगी, ज़रूर आइये", मैंने यही कह दिया कि प्रयत्न करूँगा, वचन नहीं दे सकता । लीगका आफिस हमारे कार्यालयसे दूर नहीं है, इसलिए ४½ बजे मैं इस अभिप्रायसे उधरसे निकला कि चलो अनुपस्थितिके लिए क्षमा याचना कर लूँगा और अपना एक निजी काम भी करता आऊँगा । वहाँ जाकर देखा तो सभाका कार्य प्रारम्भ ही नहीं हुआ था! सभापति महोदय थे नदारद! कुल-जमा तीस श्रोता थे, जिनमें एक अंग्रेज़ लड़की भी थी । बिना सभापतिके ही कार्रवाई प्रारम्भ हुई! सभापतिकी यह अनुपस्थिति हम लोगोंके लिए लज्जाजनक थी, पर मिस शेफर्ड निराश नहीं हुईं । वे क़रीब पौन घंटे तक बोलीं । उनकी भाषण शैलीसे प्रकट होता था कि उनके जीवनका एक उद्देश्य है, और वे इस बातकी पर्वाह नहीं करतीं कि श्रोता चार हैं या चार सौ । यदि तीसके बजाय तीन ही श्रोता होते, तब भी वे उसी उत्साहसे बोलतीं । विषय था बड़ा गम्भीर— 'सामाजिक दुराचारोंको रोकनेके लिए समाज-सेवकोंको क्या करना चाहिए' ।

वक्ताने बड़ी योग्यतापूर्वक अपने विषयका प्रतिपादन किया, और चूँकि ये बातें उनके हृदयसे निकलीं थी, इसलिए वे श्रोताओंके हृदयमें प्रवेश कर गईं । सभा विसर्जित होनेके पूर्व वक्ताको धन्यवाद देनेकी प्रथाका पालन करना आवश्यक था ।

यह मुझे करना पड़ा। धन्यवाद देते हुए मैंने यही कहा कि हमारे पत्रसे जो कुछ सेवा इस विषयमें आप ले सकती हैं, अवश्य लें।

इस भाषणके बाद कई बार मिस शेफर्डसे मिलनेका अवसर मुझे मिला है, और जितनी बार मैं उनसे मिला हूँ, अपने उद्देश्यके प्रति उनकी लगन और तदर्थ उनके परिश्रमको देखकर आश्चर्य चकित हुए बिना नहीं रहा। सुन लीजिए, मिस शेफर्ड कौन हैं और उनका कार्य क्या हैं। मिस शेफर्ड एक समाज–सेविका हैं, और उनका कार्य है सामाजिक पवित्रताके सिद्धान्तोंका प्रचार। विलायतमें एक संस्था है, जिसका नाम है 'Association for Moral and Social Hygiene' (नैतिक तथा सामाजिक आरोग्य बर्द्धिनी समिति)। इसकी स्थापना स्वर्गीय जोसेफाइन बटलरने की थी। इस समितिने तीन वर्षके लिए लगभग अठारह हज़ार रुपये अलग रखकर मिस शेफर्डको अपने प्रतिनिधिके रूपमें यहाँ भेजा है। एक विलायती सँस्थाकी यह आर्थिक तथा नैतिक सहायता, जो बिना किसी स्वार्थके हमारे देशको दी गई है, वास्तवमें अत्यन्त महत्त्वपूर्ण है, और उससे भी अधिक महत्त्वपूर्ण है मिस शेफर्ड जैसी सुशिक्षित कार्यकर्त्रीका आगमन।

मिस शेफर्डने समाज-सेवाका जो कार्य उठाया है, उसके लिए उन्होंने काफी ट्रेनिंग पाई हैं। महायुद्धके पूर्व मिस शेफर्ड लन्दनके पश्चिमी भागमें क्षयरोगसे पीड़ितोंकी सेवा किया करती थीं। जब महायुद्ध प्रारम्भ हुआ, तो परिचारिकाओंकी आवश्यकता हुई। मिस शेफर्डको काम मिला इन परिचारिकाओंके नियन्त्रणका। ग्यारह हज़ार परिचारिकाएँ काम करती थीं। उनके ऊपर एक अफसर थीं, जो मेट्रन-इन-चीफ कहलाती थीं। मिस शेफर्ड इन्हीके अधीन काम करती थीं। सैकड़ों परिचारिकाओंका नियन्त्रण करना कोई आसान काम नहीं था, पर मिस शेफर्डने यह काम बड़ी खूबीके साथ किया। युद्ध समाप्त होनेपर यह प्रश्न उठा कि इन ग्यारह हज़ार परिचारिकाओंको क्या काम दिलाया जाय। फिर मिस शेफर्डकी सेवाओंकी आवश्यकता हुई, और सन १९१८ से १९२० तक आपने 'रचनात्मक विभाग' (Minstry of Reconstruction) के अधीन कार्य किया और उन परिचारिकाओंको काम दिलवाती रहीं। सन् १९२० के बाद उन्होंने एक विशेष प्रकारकी ट्रेनिंग पाई। दुराचारोंकी जाँच कैसे की जाय, पतित स्त्रियोंको कैसे बचाया जाय, घृणित परिस्थितिसे बच्चोंका उद्धार किस प्रकार किया जाय, संरक्षण-गृहोंका संचालन किस तरह किया जाय इत्यादि विषयोंकी व्यावहारिक शिक्षा आपको जासेफाइन बटलर मेमोरियल हाउसकी अधीनतामें मिली। मन्चसटर ज़िलेमें आपने सोलह संस्थाओंके संचालनका अनुभव प्राप्त किया,

जिनमें एक बालकोंके लिए थी, तीन माताओं तथा बच्चोंके लिए थीं, बच्चोंके लिए दो विशेष पाठशालाएँ थीं, दो ट्रेनिंग स्कूल थे और आठ संरक्षण-गृह।

मई सन् १९२८ में हिन्दू और मुसलिम सामजिक कार्यकर्ताओंके अनुरोधपर कलकत्तेके लार्ड बिशप तथा रेवरेन्ड हर्बर्ट एन्डरसनने विलायतकी सुप्रसिद्ध संस्था 'नैतिक तथा सामाजिक आरोग्य बर्द्धिनी समिति' के संचालकोंको लिखा कि आप किसी महिला कार्यकर्ताको हमारे यहाँ भेजिये। तदनुसार मिस शेफर्ड २३ नवम्बरको भारतमें पधारीं और तबसे अभी तक यहीं कर काम रही हैं। विलायतमें आपकी ७० वर्षकी वृद्धा माता और एक बहन हैं। कलकत्तेमें आनेके बाद जो कार्य आपने किया, उसका भी कुछ वृत्तान्त सुन लीजिये।

कलकत्ते जैसे महानगरमें जहाँ अनेक जातियोंकी कमसे कम चालीस हजार वेश्याएँ रहती हैं, जहाँ उनके भिन्न-भिन्न मुहल्ले हैं और जहाँ उनकी भिन्न-भिन्न भाषाएँ हैं, यह कार्य करना कुछ आसान नहीं। इसके लिए उन्हें यूरोपियन, इंडियन, जापानी, एंग्लो-इंडियन और चीनी दुराचार-गृहोंकी जाँच करनी पड़ी।

तदन्तर मिस शेफर्डने सन् १९२१ की मनुष्य-गणनाकी रिपोर्टका अध्ययन प्रारम्भ किया, और जो बातें इस विषयसे सम्बन्ध रखती हैं, उन्हें इकट्ठा किया। भारतके भिन्न-भिन्न प्रान्तोंमें जो क़ानून इस विषयमें प्रचलित हैं, उनका उन्होंने तुलनात्मक दृष्टिसे अध्ययन किया है और उसके परिणाम लिख डाले हैं।

दुराचारोंके कारण जो बीमारियाँ उत्पन्न होती हैं, उनका निवारण कैसे किया जाय और बच्चोंको उनके दुष्परिणामोंसे कैसे बचाया जाय, इस विषयमें भी मिस शैफर्डने काफ़ी मनन किया है। इन दुष्परिणामोंकी गम्भीरताकी कल्पना आप इस बातसे कर सकते हैं कि कलकत्ता और उसकी बस्तियोंमें हिन्दू वेश्याएँ ३३६७४, मुसलिम वेश्याएँ ५१३७ और अन्य मतोंकी ३४६ हैं। कलकत्ता-कारपोरेशनके डाक्टरी विभागकी रिपोर्टके अनुसार जितने छोटे-छोटे बच्चोंकी मृत्यु कलकत्तेमें होती है, उनमें ७५ फी-सदीका कारण सिफिलिस (गर्मी) है। भारतके किसी भी नगरऐमें इतने बच्चे नहीं मरते, जितने कलकत्तेमें मरते हैं। मिस शेफर्ड इस सिलसिलेमें कारपोरेशनके डाक्टरसे कई बार मिल चुकी हैं। दुराचारोंके दूर करने और सामाजिक पवित्रताके स्थापनार्थ मिस शेफर्डने कलकत्तेकी समितिके छे विभाग बनाये हैं—

(१) अर्थ–विभाग

(२) शिक्षा और प्रचार–विभाग––

इस विभागका काम है उत्साही कार्यकर्ताओंको इस विषयके अध्ययन करनेकी सुविधा प्रदान करना, छोटे--छोटे पमफ्लेट तय्यार करना और उनका अनुवाद भिन्न-भिन्न भाषाओंमें कराना । स्कूलोंमें स्वच्छता तथा आरोग्यताके विषयमें जो पढ़ाई होती है, उसकी जाँच करना, और यदि आवश्यक हो तो उपयुक्त पुस्तक तय्यार करना ।

(३) सामाजिक जाँच-विभाग––जनता अपना मनोरंजन कैसे करती है, इसकी जाँच करना । फिल्म, नाच-घर (Dancing Hall) इत्यादि की जाँच । विज्ञापनोंकी जाँच । नवयुवकोंको समाज-सेवाके अवसर किन-किन संस्थाओंमें मिल सकते हैं उनकी सूचना देना ।

(४) कानून विभाग––इसका काम है (क) दुराचारोंको दूर करनेके लिए नवीन क़ानून बनवाना । (ख) जहाँ कानून बन रहे हैं, वहाँ देखरेख करना ।

(५) दुराचार-गृहोंकी जाँच करना ।

(६) जिन लड़कियोंको दुराचार-गृहोंसे बचाया जाय, उनके भावी कार्यके लिए प्रबन्ध करना ।

इन विभागोंकी सूचीसे ही पता लग सकता है कि मिस शेफर्डने शिक्षा-सम्बन्धी और रचनात्मक कार्यको ही अधिक महत्त्व दिया है । इन विभागोंमें चार विभाग अपना काम थोड़ा-बहुत कर रहे हैं, पर सबसे अधिक परिश्रम करना पड़ता है मिस शेफर्डको । कभी वे कारपोरेशनके डाक्टरसे भेंट करती हैं तो कभी शिक्षा-विभागके किसी अधिकारीसे, और कभी चन्दा इकट्ठा करनेके लिए भी उन्हें जाना पड़ता है । इसी कार्यके लिए मिस शेफर्ड मदरास, बंगलोर, सीलोन, शिमला तथा लाहौरकी यात्रा कर चुकी हैं । इन भिन्न-भिन्न स्थानोंमें उन्हें भाषण भी देने पड़े हैं । लार्ड इरविन तथा अन्य उच्च पदस्थ अधिकारियोंसे भी आपने इस विषयमें बातचीत की थी । आपका उद्देश्य है 'All India Immoral Traffic Act' नामक कानून बनवाना, जिसके द्वारा दुराचार-गृहोंके स्वामी, दुराचारोंको फैलानेवाले दलाल और कुट्टिनियाँ दंडित की जा सकें ।

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पर इस प्रश्नका सम्बन्ध केवल कलकत्तेसे ही नहीं है, बल्कि सम्पूर्ण भारतसे है, इसलिए भिन्न-भिन्न स्थानोंकी सदाचार-प्रचारिणी-सभाओंने Vigilance Associations एक अखिल भारतीय संस्थाकी स्थापना की है, जिसका नाम All India Vigilance Association। सर फीरोज़ सेठना इसके प्रधान हैं, डाक्टर मिसेज़ मुत्थुलक्ष्मी रेडी उप-प्रधान मि. एच. डबल्यू ब्रायन्ट मंत्री तथा कोषाध्यक्ष और मिस शेफर्ड इसकी संयुक्त मंत्री हैं। कलकत्तेके निकट पानिहाटीमें उनकी देख-रेखमें एक संरक्षण गृह भी चल रहा है। इसका प्रारम्भ तीन लड़कियोंसे हुआ था। अब इसमें ७५ लड़कियाँ हैं। इसके लिए श्री एच० के मुकर्जी नामक एक स्थानीय कार्यकर्ता प्रशंसनीय उद्योग कर रहे हैं।

जो कार्य मिस शेफर्ड और उनके भारतीय तथा अंग्रेज़ साथी कर रहे हैं, वह बड़ी जिम्मेदारीका है, और उसके लिए अनुभवी कार्यकर्ताओंकी आवश्यकता है। स्वाधीनता-संग्राममें विजय प्राप्त करनेके बाद हमें जो रचनात्मक कार्य करना होगा, वह एकांगी न होकर सर्वांगीण होगा भिन्न-भिन्न प्रकारके सामाजिक कार्य हमें अपने हाथमें लेने होंगे। स्त्री-जातिपर जो अत्याचार हो रहे हैं, जिस प्रकार उनकी आत्मा पुरुषोंकी कामुकताकी शिकार हो रही है और जिन परिस्थितियोंसे अबोध बच्चोंके जीवनका नाश हो रहा है, उन्हें दूर करना होगा। लोकमतको जाग्रत कर इन पापोंके प्रति जनताके हृदयमें वह क्रोधाग्नि प्रज्ज्वलित करनी होगी, जिसमें इस प्रकारके दुराचार भस्म हो जायँ।

इस प्रश्नकी महान् भयंकरता और गम्भीर कठिनतासे कोई इनकार नहीं कर सकता। जब हम दुराचार-प्रचारिणी शक्तियोंकी प्रबलताको देखते हैं तो डर-सा माल्म होने लगता है। बड़े-बड़े नगरोंका अप्राकृतिक जीवन, घासलेटी नाटकों तथा कामोद्दीपक सिनेमोंका दिन-दूना रात-चौगुना प्रचार, पूँजीपतियों, मिल-स्वामियों और मकान-मालिकोंकी अर्थ-शोषक नीति, स्त्रियोंकी असहाय दशा तथा सामाजिक मामलोंमें लोकमतकी निर्बलता, सरकार तथा जनताकी निन्दनीय उपेक्षा—इन सब बातोंको देखकर हृदयमें निराशाका संचार होने लगता है और यह कार्य माउन्ट ऐवरेस्ट (गौरीशंकर) की चढ़ाईके समान कठिन प्रतीत होता है। पर जिनके हृदयमें लगन है और जिनका ईश्वरपर दृढ़ विश्वास है, वे फलकी चिन्ता न कर अपना काम किये जाते हैं। सच्चे समाज-सेवकोंकी कसौटी है निराशाजनक परिस्थितिमें काम करना, और मिस शेफर्ड इस कसौटीपर खरी उतरती हैं।

इंग्लैंड अब तक भारतको शासक भेजता रहा है, सेवक नहीं। इसी कारणसे अंग्रेज़ों तथा भारतीयोंके बीचकी खाई और भी गहरी होती गई है, पर अब ज़माना बदल रहा है। दुःखियोंके दुःख निवारणार्थ निस्स्वार्थ-भावसे सहयोग करनेसे ही दोनों जातियोंका स्थायी मेल हो सकता है। इस दृष्टिसे विलायतकी नैतिक और सामाजिक आरोग्य-वर्द्धिनी समिति (Association for Moral and Social Hygiene) का अठारह हज़ार रुपये खर्च करना और अपना एक प्रतिनिधि भारत भेजना अत्यन्त महत्त्वपूर्ण है। इस प्रकारके कार्योंमें जातीय सहयोगका वह बीज छिपा हुआ है, जो आगे चलकर एक महान् वृक्षका रूप धारण करेगा और जिसकी पवित्र छाया केवल भारत तथा विलायतके ही नहीं, बल्कि समस्त संसारके आर्त और संतप्त प्राणियोंके लिए सुखद और कल्याणकारी होगी।

TAMIL

கதர்.

ஸகோதரிகளே !

இன்று தேசீயவாரம் தேசஸேவிகாசங்கத்தின் தொண்டர்களாலும் சுதேச சங்கத்தின் மெம்பர்களாலும், இந்த வருஷம் முதல் முதலாக தேசீயவாரமானது ஸ்திரீகள் தினம் என்று ஏற்பட்டிருக்கிறது. இந்த வாரமானது சென்ற 12 வருடமாய் நடந்துக்கொண்டுவருகிறது. அதாவது 1919-ம் வருஷம் ஜாலியன் வாலாபாகில் அநியாயக் கொலை நடந்ததை முன்னிட்டும், அதில் மாண்டவர்களின் ஞாபகார்த்தமாகவும் இந்த தினமானது ஒவ்வொரு வருஷமும் நடந்து கொண்டுவருகிறது. அதிலிருந்துதான் நம்மிந்தியாவில் ஸத்யாக்ரஹப்போரும் அஹிம்ஸா தர்மமும் மேல்மேலும் விருத்தியாய்க் கொண்டுவருகிறது.

ஆகையால், ஸகோதரிகளே, இந்த தேசீய வாரத்தை முன்னிட்டு இன்று முதல் நீங்கள் காங்கிரஸ் மெம்பராய்ச் சேர்ந்தும் கதரையும் கட்ட முயல்வீராகில் அது நம்மிந்தியா முற்னேற்றம் அடைவதற்கு ஒரு முக்கியமான வழியென்று கூறுவேன். ஆகையால் இன்று முதல் அன்னிய ஆடையை பகிஷ்கரித்து, நம்முடைய தேசத்து ஏழைமக்களும் தொழிலாளர்களும் மஹாத்மா காந்தி முனிகள் சொல்லி யிருக்கிற ஆயுதமாகிய சர்க்காவைக்கொண்டு நூல் நூற்றால் அநேக ஆயிர ஜனங்களுக்குப் பிழைப்புக்கு ஏதுவாகும். இதை அறியாமல் அநேக படித்த ஸ்திரீகள், சீமைத்துணி நயமாகவும், மெல்லியதாகவும், அழகாகவும் இருக்க இந்த கரடுமுரடான கதரைக்கட்டுவது அழகல்லவென்றும் சொல்லுகிறார்கள்.

அது மாதிரி சொல்பவர்களுக்குத் தேசத்தினுடைய அருமை தெரியாதென்று சொல்லவேண்டும். இப்பொழுது நெய்துவரும் கதர்த்துணிகள் மிகவும் நாணயமாயும், அழகாயும், நயமாயும் இருக்கிறது. ஆகையால் ஏழைகளானாலும் சரி, பிரபுக்களானாலும் சரி, கதர் கட்டுவது அவசியமே: மேலும் ஒழிந்த நேரங்களில் வீண்பொழுது போக்காமல் குறைந்தது 4 மணி நேரமாவது நூல் நூற்கும்படியாய் உங்களைக் கேட்டுக்கொள்கிறேன். மேலும் நம் கையால் நூற்ற நூலினால் நமக்கு வேண்டிய துணிகளை நாமே உற்பத்தி செய்துக்கொள்ளலாம். தவிர அந்நியத் துணியில் ஒரு நூலிழைகூட நமது தேசத்திற்கு வரவிடாமல் தடுக்கலாம். மேலும் நம்தேச ஏழைமக்கள் பிழைப்பதற்கு ஒரு வழி ஏற்படும்.

ஆகையால், ஸஹோதரிகளே, நம் தேசம் முன்னேற்றமடைய வேண்டுமென்றால் இன்று முதல் சுதேசி விரதம் பூண்டு அன்னிய துணிகள் வாங்கும் பாபத்தைப்

போக்கி அவரவர்கள் நம் தேசத்தில் நம்மிந்தியர்களால் உண்டான துணிகளை வாங்கி நம் தேசத்தை முன்னுக்குக் கொண்டுவருமாறு கேட்டுக்கொள்கிறேன்.

நமக்கு ஏராளமான பணம் இருக்கிறதே நாம் ஏன் கஷ்டப்பட்டு நூல் நூற்கவேண்டுமென்று இராமல் ஒவ்வொரு வீட்டிலும் ஆண்களும், பெண்களும் அவசியம் நூல் நூற்கவேண்டியதே. அதனால் ஏழைகளைக் கொண்டு தரி ஏற்படுத்தி துணிகள் நெய்ய ஏற்பாடு செய்தால் அந்த ஏழைகளுக்கு ஜீவனோபாயத்திற்கு ஒருவழி ஏற்படும். நம் கையினால் நூற்ற நூலைக்கொண்டு நெய்து ஆடை அணிவதால் நமக்கு ஒரு பெரிய கௌரவம் ஏற்படும்.

சில நாளைக்கு முன் என் நண்பர் ஒருவர் சொன்ன ஒரு விஷயம் என் கவனத்திற்கு வருகிறது. அஃது என்னவென்றால் கதர்கட்டுபவர்களைக் கண்டால் சோம்பேறிகள் என்று தனக்குத் தோன்றுவதாகச் சொன்னார். ஆனால் கதர் கட்டுபவர்களெல்லாம் சோம்பேறிகள் அல்லர். நூற்க வகையில்லாமல் அந்நிய ஆடையைக்கட்டி அதின் மோஹத்தில் இருப்பவர்களே சோம்பேறிகள்!

இந்தக் கலிகாலத்தில் கண்கண்ட தெய்வமாய் விளங்கும் மஹாத்மா காந்தி 'கதர் கட்டினால் கலி நீங்கும்' என்று கதறுகிறார். அவரும் கைராட்டில் நூல் நூற்கிறார். அவர் சொல்வதை எல்லோரும் செவிசாய்த்துக் கேட்டு அவர் செல்லும் வழியில் நாமும் பின்பற்றி நடந்தால் எல்லோருக்கும் க்ஷேமம் உண்டு. அதுவும் இல்லாமல் துணி விஷயத்தில் கொள்ளை போகும் 70 கோடி ரூபாயை நிறுத்தலாம். ஏழைகளுக்கு அன்னமிடலாம். கிராமாந்தரங்களில் வருஷத்திற்கு மூன்று மாதம் 11 கோடி ஜனங்கள் யாதொரு வேலையையும் இல்லாமல் இருக்கிறார்களென்று தெரியவருகிறது. அவர்களில் 6 பேருக்கு ஒருவர் நூற்க ஆரம்பித்தால் 3 மாதத்திற்குள் அந்நிய ஆடையை விலக்கிவிடுவதற்கு வேண்டிய நூல் நமக்குக் கிடைத்துவிடும். ஆகையால் ஆங்காங்கு உள்ளவர்கள் இதைக் கவனித்து கைத்தொழில் ஏற்படுத்தினால் நம் தேசம் வெகு சீக்கிரத்தில் முன்னேற்றம் அடையும் என்பதில் ஸந்தேகமில்லை. அந்நிய ஆடைகளை அறவே ஒழித்து கதர் கட்டுவதினால் கதர்த் துணிக்கு ஆதரவு ஏற்படும். ஏராளமாய்த் துணிகள் உற்பத்தி செய்யலாம். அப்படிச் செய்வதினால் நம்நாட்டு ஏழைமக்களுடைய வறுமை நீங்கி அவர்கள் சுகமடைவார்கள். தேசமும் சுபிக்ஷமடையும்.

மேலும் இன்னும் ஒரு சிறு விஷயம். நம் தமிழ்நாட்டுத் தலைவர்களையும், ஆந்திர நாட்டுத் தலைவர்களையும் காங்கிரஸ் காரிய கமிட்டியில் சேர்க்காத விஷயம் பார்த்தது மனதுக்கு ரொம்ப வருத்தத்தை உண்டாக்குகிறது. நம் தமிழ்நாட்டுத் தலைவர்களும் ஆந்திரநாட்டுத் தலைவர்களும் எதில் குறைந்தவர்கள்? வீரத்தில் குறைந்தவர்களா? ஸாமார்த்யத்தில் குறைந்தவர்களா? அல்லது தைரியத்தில் குறைந்தவர்களா? என்று தெரியவில்லை. சென்ற ஏப்ரல் மாதம் நடந்த உப்பு ஸத்யாகிரஹத்தில், நம் தமிழ் நாட்டிலும் ஆந்திர நாட்டிலும், ஸ்திரீகளும், புருஷர்களும் சிறை சென்றிருக்க மஹாத்மா காந்தி இதை ஒருதலையாக

நடத்தியது ஒழுங்குக்குத் தவறான முறையாகும். நம்முடைய ஒற்றுமைக் குறைவினால்தான் இம்மாதிரி நடந்திருக்கிறது. ஆகையால் இனிமேலாவது நம் தமிழ் நாட்டு ஸகோதர-ஸகோதரிகள் காங்கிரஸில் ஒன்று சேர்ந்து ஒத்துழைப்பார்களென்று நம்புகிறேன்.

இந்த வருஷம் தேசீய வாரத்தில் இருந்து இந்த இயக்கத்தில் கலந்துகொண்டு தேசத்துக்கு உழைக்கவேண்டுமென்று தயைசெய்து உங்களைக் கேட்டுக்கொள்கிறேன். இப்போது கொஞ்ச நாளாய் மறியல் நடந்துவருவது எல்லோருக்கும் தெரிந்த விஷயம். தினம் 3-மணியிலிருந்து 6-மணி வரையில் நடந்துகொண்டு வருகிறது. அதில் சேர்ந்திருக்கும் தேசஸேவகர்கள் கொஞ்சமாய் இருப்பதால்—இப்போது காலேஜ், ஸ்கூல்களுக்கு கோடைகால விடுமுறையாய் இருக்கிறபடியால்—அதில் படிக்கும் மாணவ-மாணவிகள் இந்த மறியலில் கலந்துகொண்டு மறியல் வேலை செய்யும்படி வேண்டிக்கொள்ளுகிறேன்.

மாதர் இந்திய சங்கத்தின் 14-வது மஹோற்சவம்.

"மாதர் இந்திய சங்கத்தினர்" பதினான்காவது மகோற்சவ பண்டிகை ஏப்ரல்மீ 24-ம் தேதியன்று, எழும்பூர் "பான்தியன் கார்டன்ஸ்"இல் நடந்தேறப்பெற்றது. ஸ்ரீமதி. ர. ராமச்சந்திர அம்மையார் அக்ராசனாதிபதியாயிருந்தார். அனேக சீமான்களும் சீமாட்டிகளும் சந்தோஷம் கொண்டாட அங்கு எழுந்தருளினர்.

முதலில் பகவானுக்கு ஒரு ஸ்துதி சொல்லப்பட்டது. பிறகு மாண்டிசாரி குழந்தைகளால் ஓர் சிறிய நாடகமும், பாடல் ஆடல்களும் நடத்தப்பட்டன. டாக்டர் முத்துலக்ஷ்மி அம்மாள், ஆனிபெசன்ட் அம்மாளிடமிருந்து, சங்கத்தின் முயற்சிக்காகவும், முன்னேற்றத்திற்காகவும், மேன்மேலும் ஊக்கமும் உற்சாகமுமான வேலைக்காகவும், அனுப்பப்பட்ட ஒரு கடிதத்தை வாசித்தார்கள். அம்மையார் சங்கத்தார் செய்கிற வேலைகளைப் புகழ்ந்து, ஊக்கத்துடனும், பொறுமையுடனும், தன்னயமின்றி உதவி புரியும் குணத்தையும் பகவான் அருளவேண்டுமென்று பிரார்த்தித்தனர். ஸ்ரீமதி ராமச்சந்திர அம்மாள், சிறிதுநேரம் தன் அபிப்பிராயங்களைக் கூறினர். மஹாத்மா காந்தி சுயதேச அரசாட்சிக்காக ஆரம்பித்த முயற்சிகளில் நம் சங்கத்து ஸ்திரீகள் எடுத்துக்கொண்ட பிரயாசைகளையும், ஊக்கமுடன் உழைத்த உழைப்பையும் யோசிக்கும் காலத்து அதிக சந்தோஷத்தையும் திருப்தியையும் உண்டாக்குகிறது. ஸ்திரீகள் செய்த மற்றொரு சிறந்த காரியம் என்னவென்பீர்களேயாகில் ஹிம்ஸையின்றி அஹிம்ஸையே தர்மமாகக்கொண்டு, தெருத்தெருவாய், கடை கடையாய்ச் சென்று சுயதேசத்திற்காக பாடுபட்டது. இந்த காரியம் நடைபெறுவதற்காக ஸ்திரீகள் செய்த உதவி பேருதவி. மஹாத்மா காந்தியாரும் வைஸ்ராய் லார்ட் இர்வின் அவர்களும் சேர்ந்து செய்த சமாதான உடன்படிக்கைக்காக ஸ்திரீகள் எல்லாம் சந்தோஷப்படுகிறோம். ஆனால் இவ்வுடன்படிக்கை நிலைத்து, நீடித்திருக்கவேண்டுமென்று பிரார்த்திக்கிறோம். இந்த ஸ்திரீ சங்கம் பொது நன்மைக்காகவும், நாட்டின் நன்மைக்காகவும் செய்துவரும் முயற்சிகள் அளவிடக்கூடியவையல்ல. அவர்கள் தொடுத்த காரியத்தைவிடாமுயற்சியாய்ச் செய்து வருவதைப் பார்க்க எல்லோர்க்கும் மிக்க ஆனந்தம். இதோடு நிற்காமல், இன்னமும் பிரயாசப்பட்டு, சுயதேச நாட்டுச் சாமான்கள் முன்னேற்றத்திற்காகவும், சுயதேசியத் தொழிற்சாலைகளுக்காகவும், தாய்நாட்டின் முன்னேற்றத்திற்காகவும், இந்திய ஸ்திரீகளின் விருத்திக்காகவும் மேன்மேலும் உழைப்பார்கள் என்று நம்புகிறேன் என்று முடித்தார்.

பின்வரும் தீர்மானங்கள் முன்கொண்டு வரப்பட்டன:—

1. இந்தியா சுயராஜ்யம் அடையவேண்டிய ஒழுங்குகளை, ஹிம்ஸையின்றிச் சீக்கிரத்தில் முடிவுபெறச் செய்யவேண்டுமென்று இச்சங்கம் கேட்டுக் கொள்கின்றது.

2. கான்பூரில் நடந்த விபத்திற்காக, இச்சங்கம் அத்தியந்தத் துன்பத்தை அனுபவிக்கிறதும் அல்லாமல் இனிமேல் மகமதியரும் இந்துக்களும், நாட்டின் நன்மைக்காக ஒத்து உழைக்கவேண்டுமென்றும் பிரார்த்திக்கின்றது.

3. எந்த ஜாதியாயினும், மதமாயினும், குலமாயினும், எல்லா ஸ்திரீகளையும், ஜனங்களிடத்தில் அன்பும், சமாதானமும், ஒற்றுமையும் உற்பத்தியாக்கச் கேட்டுக்கொள்கின்றது.

4. வைஸ்ராயாரையையும், சுயராஜ்யத்திற்காகப் பாடுபடும் சகல சபைகளையும், தங்களுடைய சபைகளிலும், கூட்டங்களிலும் அநேக ஸ்திரீகளையும் அங்கத்தினராக ஏற்றுக்கொள்ளும்படி பிரார்த்திக்கின்றது.

மாதர் இந்திய சங்கம் ஆரம்பித்த 14 வருஷங்களில் இச்சங்கம் நடத்திய வேலைகள் எல்லார்க்கும் நன்கு விளக்கப்பட்டிருக்கிறது. சில முக்கியமான வேலைகளைமட்டும் இங்கு குறிக்கிறோம்.

1. சர்வ இந்தியா ஊழிய ஆவி.

2. எந்தக் கக்ஷியையும் சாராமல் ராஜ்யத்திற்காகவும் ஸ்வாதீனத்திற்காகவும் உழைத்தல்.

3. இச்சங்கங்களில் ஸ்திரீகளே அங்கத்தினராயும், தலைமை அதிகாரிகளாகவும், காரியதரிசிகளாகவும் இருக்கவேண்டுமென்ற கொள்கைகள்.

இச்சங்கத்தினர் தாங்கள் மேற்கொண்ட ஒழுக்கங்களை முடிவு பெறச் செய்ததும், சீர்திருத்தத்திற்குரிய தீர்மானங்களை நடைப்பெறச் செய்ததும் இச்சங்கத்தின் அங்கத்தினர் நாட்டிற் பொது நன்மை ஊழியத்தில் மேன்மையான உத்தியோகங்களை வகித்திருப்பதையும் அநேகர் அறிவார்கள்.

ரிபோர்ட் 1930—1931.

கடந்த வருஷம் இந்தியா நாட்டிற்கு ஓர் விசேஷ வருஷம் என்று தைரியத்துடன் சொல்லலாம். ஸ்வாதீனத்திற்காகவும், சுயராஜ்யத்திற்காகவும் நடத்தப்பட்ட விஷயங்களில் எல்லாம், அநேக இந்திய ஸ்திரீகள் பயமின்றி, கலக்கமின்றி கஷ்டங்களை அனுபவிக்கவும் துணிந்தார்கள். இந்த வருஷத்தின் சரித்திரம் எழுதப்பட்டால் இந்த "மாதரின் இந்திய சங்கம்" செய்த முயற்சிகள், ஏற்பாடுகள் என்னவென்று எல்லோருக்கும் நன்கு புலப்படும். இவ்வருஷம் முக்கியமாய் 'ராஜாங்க வருஷம்" என்றே சொல்லலாம். சங்கத்தின் தலைவிகளும் காரியஸ்தரும், அடிக்கடி தங்கள் சட்டங்களையும், யோசனைகளையும் காலத்திற்கு ஏற்றபடி மாற்றவேண்டியிருந்தது. அநேக காரியங்களையும், சங்கத்தின் ஒற்றுமையையும்

உத்தேசித்தும், அதிக பயபக்தியுடனும் ஆழ்ந்த யோசனையுடனும் காரியங்களை நடத்தவேண்டி இருந்தது.

அங்கத்தினரில் பல பிரிவுகள்.

1. ஹிம்ஸையின்றி எல்லாவற்றையும் பொது நன்மைக்காகத் துறக்கத் துணிந்தவர்கள்.

2. சர்க்கார் உத்தியோகத்தில் இருக்கிறவர்கள்.

3. சர்க்கார் உத்தியோகஸ்தருடன் சம்பந்தப்பட்டவர்கள்.

4. காங்கிரஸ் கக்ஷியார் கொள்கையை ஏற்றுக்கொள்ளாதவர்கள்,

இப்பிரிவுகளையும், இவர்களின் விருப்பங்களையும், சங்கத்தின் ஒற்றுமையையும் கவனித்து நடக்கவேண்டியிருந்ததாலும், போலீசாருடைய ஒழுங்கற்ற தடி அடிகளையும் பயமுறுத்தலையும் நிறுத்தல் செய்யவேண்டிய விஷயத்தில், சங்கத்தார் பராக்கிரமசாலிகளாகவும், ஒரே மனத்தினராயும் நின்று தங்கள் காரியத்தைச் சாதித்தார்கள். அநீதிகளை அடக்கி, நல்ல சீர்திருத்தங்களை ஏற்படுத்த மாதர் இந்திய சங்கம் அதிக வல்லமை வாய்ந்த ஓர் உறுப்பாய் இருக்கவேண்டும். இதை நன்குணர்ந்து ஒவ்வொரு அங்கத்தினரும் உழைத்தனர்.

சுய அரசாட்சிக்காகச் சில விதிகளுக்கு கனம்பொருந்திய "வைஸ்ராய்" அவர்களும், ராஜாங்கத்தினரும் ஒற்றுக் கொள்ளாததினாலே, வட்டமேசை சபையின், ஓர் அங்கத்தினர் ஆகும் உரிமையையும் இழந்தனர். நாட்டின் நன்மைக்காக, சுயதேசி காரியங்களிலும், கதர் பிரசித்தத்திலும் பல அங்கத்தினர் பிரயாசைப்பட்டார்கள். எல்லா கான்பிரன்ஸ்களிலும், தொழிலாளிகளின் சங்கங்களிலும் கிராம பஞ்சாயத்துகள் முதலில் இருந்து "இந்தியன் நாஷனல் காங்கிரஸ்" வரையில் இச்சங்கத்தின் அங்கத்தினர் உத்தியோகஸ்தராய் ஏற்படுத்தப் பட்டிருக்கின்றனர்.

அநேக கிளைச்சங்கங்கள் பற்பல காரணங்களினால் நிறுத்தப்பட்டன. ஆனால் அனேக புது கிளைச்சங்கங்களும் ஏற்படுத்தப்பட்டன.

வருஷாந்தர ரிபோர்ட்டுகளை வாசித்துப் பார்த்தால் மாதர் இந்திய சங்கமும், அதன் கிளைச்சங்கங்களும், நாட்டிற்காகவும், பெண்கள் முன்னேற்றத்திற்காகவும் பிரயாசைப்படும் முயற்சிகள் எல்லாம் வெளிப்படும். ஒவ்வொரு கிளைச் சங்கமும், கல்வி அபிவிருத்திக்காகவும் ஏழை ஸ்திரீகளின் கஷ்ட நிவிருத்திக்காகவும் குழந்தைகளின் சுத்த முறைகளுக்காகவும் ஊக்கத்துடன் பாடுபடும் வழிகளும் அவர்களின் உதவிக்காக, "லோகல் சபையார்" கொடுக்கும் "கிராண்டினின்றும்" ரிபோர்ட்களினின்றும் வெளிப்படும்.

சங்கத்தின் சீர்திருத்தங்களின் முயற்சிகள்—வாலிப ஸ்திரீகளுக்கு வகுப்புகளும், சிறு குழந்தைகளுக்கேற்ற பள்ளிக்கூடங்களும், நூல் நூற்கும் வகுப்புகளும் ஏற்படுத்தப்பட்டன.

பம்பாயில் மாதர் இந்தியசங்கம், வாலிபஸ்திரீகளுக்காக வகுப்புகள் ஏற்படுத்தி இருக்கின்றன.

சிறுகுழந்தைகளுக்காக சென்னப்பட்டணத்தில் மான்டிசாரி பள்ளிக்கூடம் திருச்சிஞப்பள்ளி, ராஜமந்திரி, கள்ளிகோட்டை, ஹரிநகர்,—காசியில், தொழிலாளிகளின் பிள்ளைகளுக்காக பள்ளிகூடங்கள் ஏற்படுத்தப்பட்டிருக்கின்றன. இப்பள்ளிகூடங்களில் எல்லாம் மதுரை, ரங்கூனில் உள்ளவைகள் சிறந்தவை. மே-ஜூன் மாதத்தில் சென்னப்பட்டணத்தில் மாண்டிசாரி பள்ளிக்கூடத்தில் நூல் நூற்கும் வகுப்புகள் வெகு விமரிசையாய் நடந்தன. ஏறக்குறைய 60-பெண்கள் நூல் நூற்கக் கற்றுக்கொண்டார்கள். 36 முதல் தரமான சர்க்காகளும் விற்கப்பட்டன. பஞ்சு உற்பத்தி நிலமாகிய திருப்பூரில் புதியதாய்த் திறக்கப்பட்ட கிளைச்சங்கத்தார், 1,000 ரூபாய் சேகரித்து, ஸ்திரீகளுக்கு நூல் நூற்கும் சாலேயும், நெசவுத்தொழிலுக்குரிய உபகரணங்களையும் ஏற்படுத்தினார்கள். சேலம், பெங்களூர், ஆமதாபாத், சூரத், பம்பாய், திருநெல்வேலி, கல்லாய், ரங்கூன்களில் நூல்நூற்கும் வகுப்புகள் ஏற்படுத்தப்பட்டன. கல்விசீர்திருத்த முறை, பொது நன்மைச் சீர்திருத்தங்கள், இவ்விஷயங்களையே தர்மமாகக்கொண்ட சர்வ இந்தியநாடு கூட்டத்தாருக்கும் நம் சங்கத்தார் அதிக உதவி புரிந்தனர்.

திருச்சிஞப்பள்ளி கிளைச்சங்கத்தின் காரியதரிசியாகிய ஸ்ரீமதி ஜேஸுதாஸ் அம்மாள் "டிஸ்ட்ரிக்ட் கல்விச் சங்கத்தில்" ஒரு அங்கத்தினராய்ப் பல நன்மைகள் புரிந்து வருகின்றனர்.

நம் சங்கத்தினைச் சேர்ந்த அநேக ஸ்திரீகள் "ஸ்திரீகள் கல்வி பண சங்கத்தின்" அங்கத்தினராய் ஏற்பட்டு, இப்பொழுது ஏற்படப்போகிற 'இல்லறக் கல்வி போதனு முறை' கலாசாலையில் படித்துக் கொடுக்கப்படவேண்டிய காரியங்களைப் பற்றி ஒழுங்கு படுத்தினர்.

குழந்தைகளுக்குரிய சீர்திருத்தங்கள்.—கிராமத்தில், சேரிகளில் உள்ள குழந்தைகள், தாய்மார்கள் சௌக்கியத்தைப்பற்றி இச்சங்கத்தின் கிளைச்சங்கத்தார் அதிக முயற்சி எடுக்கிறார்கள்.

சிசு சம்ரக்ஷணை இடங்கள்.—திருச்சிஞப்பள்ளியில் இரண்டும் கள்ளிக்கோட்டை கல்லாயில் குழந்தைகளும், தாய்மாரும் ஆதரிக்கப்படும் இடமும் உண்டு. ஆலந்தூர், சைதாப்பேட்டை, நாசிக், பல்லாரி, நாகப்பூர், மதனப்பள்ளி எனும் இடங்களில் தொத்து வியாதிகள் பரவாதபடி தடுக்கும் முறைகள் ஏற்படுத்தப்பட்டிருக்கின்றன. பரங்கிமலையை அடுத்த ஆலந்தூரில் ஸ்திரீகள் பிரசவிக்கும் இடமும் ஏற்படுத்தப்பட்டிருக்கிறது.

சுகாதாரக் கூட்டங்கள், குழந்தைகள் காட்சி, ஆபத்து சிகிச்சைகள் செய்யும் விதம், சிசு பரிபாலனம், இவ்விஷயங்களில் எல்லாம் நம் அங்கத்தினர் அதிக உதவி புரிந்து வருகிறார்கள். தாய் தகப்பனற்ற அநாதைக் குழந்தைகளைப் பரிம

ராமரிக்கும் வகைகளை ஏற்படுத்தி அவர்களை ஏற்ற இடங்களில் அமர்த்தி அவர்கள் சுகசௌகரியகாரியங்களையும் கவனிக்கும்படி ஒழுங்கு செய்து வருகிறார்கள்.

பாலக்குற்றவாளிகள்.—குழந்தைக் குற்றவாளிகளுக்காக ஏற்படுத்தப்பட்ட நியாயஸ்தலங்களில் நம் அங்கத்தினர் Hon. Magitrateகளாய் இருக்கின்றனர். அவர்களில் சிலர் ஸ்ரீமதி லக்ஷ்மணராவ், திருநெல்வேலி கோமதி நாதன் அம்மாள், லலிதா கிருஷ்ணசாமி அம்மாள், அனந்த ராவ் அம்மாள், சாமுவேல் அம்மாள் இவர்களாவர்.

அநாதைப் பிள்ளைகளின் சம்ரக்ஷிணை ஸ்தலம்.—வெங்கட சுப்பராவ் அம்மாள், டாக்டர் முத்துலக்ஷ்மி அம்மாள், கஸ்லின்ஸ் அம்மாள் இச்சங்கத்தின் அங்கத்தினர்களாவர். மாதர் இந்திய சங்கத்தின் தூண்டுதலால் இப்பள்ளிக்கூடமும், சங்கமும் ஏற்படுத்தப்பட்டது. இதற்காக டாக்டர் முத்துலக்ஷ்மி அம்மாள் விடாமுயற்சியாய் உழைக்கிறார்கள்.

தேவதாசித்தொழிலை ஒழிப்பது.—கொச்சிமாகாணச் சட்ட சபையில் இருக்கும் மிஸ்ஸஸ் பைத்திரன் என்ற மாதின் முயற்சியால் திருவாங்கூரில் தேவதாசி சம்பிரதாயத்தை ஒழிக்க ஒரு சட்டம் பிறப்பிக்கப்பட்டிருக்கிறது.

சிசுமணம்.—அரசாங்கத்தார் சாரதா சட்டத்தை ஓர் அரசாங்கச் சட்டமாகச் செய்யாதது எல்லோருக்கும் துக்கத்தை உண்டாக்கக்கூடிய ஓர் காரியம். சிசுமணம் செய்விப்பவர்களைத் தடுக்க முடியாது. செய்த பிறகு தண்டிக்கலாம். ஆனால் அக்குழந்தைக்கு ஒரு லாபமும் ஏற்படாது. அது துன்பத்தில் காலத்தைக் கழிக்கவேண்டியதுதான். இந்தமாதிரி கேஸ்கள் கேள்விப்பட்டுத் தடுக்க பிரியமுள்ளவர், நியாயஸ்தலத்தில் ரூ. 100 கட்டவேண்டும். அப்படி ஏதாவது சிசுமணம் நடக்கப்போகிறதாக கேள்விப்பட்டு மாதர் இந்திய சங்கத்துக்கு அறிவித்தால் அந்த 100 ரூபாயை சங்கத்தார் மாஜிஸ்டிரேட்டிடம் கட்டுவார்கள்.

ஸ்திரீகளின் அந்தஸ்து.—மஹாத்மா காந்தியைச் சிறையில் இட்டபொழுது டாக்டர் முத்துலக்ஷ்மி அம்மாள், சட்டசபையில் தம் வேலையை ராஜிநாமா கொடுத்துவிட்டார். சங்கத்தைச் சேர்ந்த மற்றும் அநேக ஸ்திரீகளும், மாஜிஸ்டிரேட் வேலையைவிட்டு நீங்கி கொண்டார்கள். பஞ்சாப், டெல்லி, பம்பாய் இவ்விடங்களில் ஸ்திரீகள் சட்டசபையில் அங்கத்தினரா யிருக்கின்றனர்.

வட்டமேஜை மகாநாடு.—புதிய அரசிய முறையில் மாதர் இந்திய சங்கத்தார் வோட்டுரிமையை திருத்த முயலுகின்றார். தமது மூலஸ்தானத்தில் அநேக கூட்டம்கூடி மற்ற ஸ்திரீ சங்கங்களினின்றும் யாதாஸ்து ஒன்று அனுப்பப்பட்டிருக்கின்றது. இந்திய ஸ்திரீகளுக்கு எல்லாம் ஸரோஜினிநாயுடு தேவியையும், டாக்டர் முத்துலக்ஷ்மி அம்மாளையும், பிரிஜ்லால் நேரு அம்மாளையும், தங்களுக்கு வட்டமேஜை சபையில், பிரதிநிதிகளாக எடுத்துக்கொள்ளும்படி கேட்டுக்கொள்ளுகிறார்கள்.

மாதர் இந்திய சங்கத்தின் 14-வது மஹோற்சவம்

செய்யப்படவேண்டிய காரியங்கள்.

மிஸ்ஸஸ் கஸ்ஸின்ஸ் அம்மாள் அமெரிக்காவிற்குப் போகிறபடியால் டாக்டர் முத்துலக்ஷ்மி அம்மாள் மாதர் இந்திய சங்கத்திற்குக் காரியதரிசி ஆகிறார். ஸ்ரீமதி விசாலாக்ஷி அம்மாள் உதவிக் காரியதரிசியாய் இருப்பர்.

தவறிப்போன பெண்களுக்கு ஓர் ஸ்தலமும் மாணவிகளுக்கும், உபாத்தினிகளுக்கும் ஓர் ஸ்தலமும் ஏற்படுத்துவது நலம் என்று அபிப்பிராயம் உண்டு. இச் சங்கத்தார் ஆரம்பிப்பதை மற்றவர்கள் முன்னுக்குகொண்டு வருவார்கள் என்ற நம்பிக்கையும் உண்டு. ஸ்திரீகள், சம உரிமைகள் பெறவேண்டும், சுதந்திரச் சட்டங்கள், சிசுமணம், பால்யவிருத்த மணம் இவைகள் எல்லாம் ஸ்திரீகளால் மாற்றப்படவேண்டும்.

இத்தீர்மானங்கள் எல்லாம் முடிந்த பிறகு, இச்சங்கத்திற்குக் காரியதரிசியாக இருந்த ஸ்ரீமதி கஸ்ஸின்ஸ் அம்மாள் அவர்கள் அமெரிக்காவிலுள்ள நியூயார்க் பட்டணத்திற்குப் போகவேண்டிய விஷயத்தை முன்னிட்டு டாக்டர் முத்துலக்ஷ்மி அம்மாள் ஓர் வர்த்தன உபந்நியாசம் செய்தார்கள். மிஸ்ஸஸ் கஸின்ஸ் அம்மாள் இந்திய ஸ்திரீகளுக்காகச் செய்த உதவி எண்ணி முடியாதது. உற்று நோக்குங்கால் அவர் இந்திய ஸ்திரீகளுக்கு ஓர் சிநேகிதியாயும், சகோதரியாயும், தாயாராயும் விளங்குகிறார். இந்தியாவையும், இந்தியரையும் பூரணமாய் நேசிப்பவர்—அவர் செய்த உதவி பரிசளிக்கபடக் கூடாதெனினும், ஓர் பொன் சங்கிலியை இந்திய சங்கத்தின் ஞாபகமாக வைத்துக்கொள்ளும்படி வேண்டினர்.

மிஸ்ஸஸ் கஸ்ஸின்ஸ் அம்மாள் அதை மிக்க மரியாதையுடனும், வணக்கத்துடனும் ஏற்றுக்கொண்டு, தாம் இந்தியாவிற்கு வந்தது முதல் இந்தியரை நேசித்ததையும், ஸ்திரீகளும், புருஷர்களைப்போலவே தங்களுக்கு வேண்டிய ஸ்வாதீனத்தையும் அடையவேண்டுமென்று பாடுபட்டு, தன் காரியத்தை நிறைவேற்றியதையும், இப்பொழுது ஸ்திரீகள் எல்லாக் காரியங்களிலும் கலக்கமின்றி பங்கு எடுப்பதையும், தங்கள் காரியங்களைத் தாங்கள் நடத்த சக்தி வாய்ந்தவர்கள் என்றும் ருஜுப் படுத்துவதையும் கண்டு ஆனந்திப்பதாகவும் மொழிந்தார். இப்பொழுது தாம் அமெரிக்காவுக்குப் போவது இந்தியாவிற்குச் சில புதிய முறைகள் கொண்டுவரும்பொருட்டே. இந்தியாவின் வருங்கால மகிமையையும், நிலைமையையும் ஸ்திரீகளின் கைகளில் இருக்கிறது. ஆதலால் ஒவ்வொரு ஸ்திரீயும், சுயநலமின்றி நாட்டுக்காகவும், நாட்டின் முன்னேற்றத்திற்காகவும் பாடுபடவேண்டும் என்றும், ஸ்திரீகளின் இந்திய சங்கம், மேன்மேலும் விருத்தியாக வேண்டும் என்றும், இந்தியாவில் ஓர் வல்லமையுள்ள சங்கமாகும் என்றும் முழு நம்பிக்கையுடன் போவதாகவும் சொல்லி முடித்தார்.

பாரதமாதா பாட்டுடன் கூட்டம் கலைந்தது.

TELUGU

పదునాలవ వార్షికోత్సవ సమావేశము

ఈ అస్సోసియేషను పదునాలవ వార్షికోత్సవము సలుపుటకు ఏప్రియల్ 24 వ తేదిని హెడ్ క్వార్టర్సునందు అస్సోసియేషను మెంబర్లును స్త్రీ పురుషులనేక మందియు ఆర్. రామచంద్రరావు సతిగారి అగ్రాసనాధిపత్యమున సమావేశమయిరి. ప్రార్థనలతో కార్యక్రమము ప్రారంభించెను. అటుపయిని మాంటిసోరి స్కూలు పిల్లలు చిన్ననాటకమును ప్రదర్శించి సభ్యుల నానందింపజేసిరి. డాక్టరు ఆనిబిసెంటు గారు పంపిన ప్రోత్సాహపత్రమొకటి చదువబడెను.

రామచంద్రరావు సతిగారిట్లుపన్యసించిరి :—

దేశసేవయందు స్త్రీలుకూడ అసామాన్యముగ సహాయపడిరనియు, స్త్రీల ప్రోద్బలమువలనను నిపుణతవలను ఈ దేశమందు దేశీయోద్యమము ఇంతవరకు నిరపాయకరముగ సాగింపనవకాశము కలిగినదనియు స్త్రీ లెల్లరను గర్వపడి ఆనందించవచ్చును. మహాత్మగాంధిగారికిని లార్డు ఇర్వినుగారికిని కలిగిన సంధి ఒడంబడికలకు వారిరువురకును వందనములు. ఈ ఒడంబడికలనను సరించి ముందు జరుగబోవు ఏర్పాటులన్నిటియందును ఇరుపక్షములవారలకును అన్యోన్యత, శాశ్వతానురాగము సమకూరుగావుత అని అందరును ప్రార్థింపవలయును. సాంఘిక, విద్యమున్నగు విషయములందు విమన్సు ఇండియన్ అస్సోసియేషను చాలకృషి చేయుచున్నది. అయినను ఇంతటితో తృప్తినంది విశ్రమించుట తగదు. స్త్రీలెల్లరును కష్టపడి పనిచేయవలయును. వారివారి స్థలములందు సంఘము, ఉప సంఘములనేర్పరచుకొని తమ సోదరీమణుల నందరను ఔన్నత్యమునకు తేవలయును. ఈ అస్సోసియేషను ఆదినుండియు ఈ విషయమునందే కృషి చేయుచున్నది.

ఈ క్రింది తీర్మానములు ఏకగ్రీవముగ నామోదింపబడెను :—

1. దౌర్జన్యరాహిత్యమయి కట్టుబాటులతోఁగూడినట్టువంటి మార్గముల వలన నూతన ఏర్పాటుల గల్పించి స్వతంత్ర పరిపాలనయను పూర్ణస్వరాజ్యము హిందూదేశమున నెలకొలుపవలయునని గవర్నమెంటువారినిన్ని ప్రజలనందరను ఈ సభవారు కోరుచున్నారు.

2. (అ) కాన్పూరు నగరమునందు జరిగిన ప్రమాదముల కెంతయు విచారము వెల్లడించుచు, హిందువులును మునల్మానులును సహోదర భావముతో నుండి దేశము నుద్ధరించుటకుగాను ఏకభావముతో పాటుపడుదురుగాత అని ఈ సభవారు కోరుచున్నారు.

(ఆ) హిందూదేశమునందలి స్త్రీ లెల్లరును తమతమ వర్ణాశ్రమ భేదములపాటింపక దేశమునందు శాంతి, అన్యోన్యత, సద్భావము శాశ్వతముగ నెలకొల్పుటకు ప్రయత్నము చేయవలయునని ఈ సభవారుకోరుచున్నారు.

3. ముందు జరుగనైయున్న రౌండుటేబిలు సమావేశమున చాలమంది స్త్రీలను సభ్యులుగ నెన్నవలసినదని ఈ సభవారు వైస్రాయిగారినిన్ని, ఇతర రాజకీయ పక్షములవారినిన్ని కోరుచున్నారు.

గతసంవత్సర రిపోర్టు మిసెస్ కసిన్సుగారీ క్రిందివిధముగ చదివిరి :—

గత సంవత్సరము చాలకష్టతమమైన వత్సరమని చెప్పవచ్చును. ఇతర పక్షములవారందరికన్న స్త్రీలు దేశసేవయందు చాలకష్టముల కోర్చి పాటుపడి యుండిరి. ఈ విషయములో ఈ అస్సోసియేషను కూడ కొంత వరకు పాల్గొని యుండెను. కాని అస్సోసియేషన్ మెంబర్లు కొందరు గవర్నమెంటు ఉద్యోగుల భార్యలగుటవలనను, మరికొందరు కాంగ్రెసు ఉద్యమమునకు వ్యతిరేక భావులగుట వలనను, అనేకులకు రాజకీయ విషయములందు పాల్గొన కుతూహలముండినను ఈ అస్సోసియేషను ఒక సంఘముగ ఉద్యమమున చేరియుండనవకాశము కలుగ లేదు. అయినను ఖద్దరు, స్వదేశివస్తువుల విషయములందు పూర్ణకృషి చేసి యుండెను. గడచిన రౌండు టేబిలు సమావేశమున ఈ అస్సోసియేషను పాల్గొన నుద్దేశించలేదు. కాని ప్రస్తుత సందర్భములననుసరించి ముందు జరుగబోవు రౌండు

టేబిలు సమావేశమునందును, కమిటీలయందును, కౌన్సిలులందును, పంచాయితుల యందును స్త్రీలు అనేకముగ నెన్నబడుటకు ఈ అస్సోసియేషను పాటుపడుచున్నది.

ఈ అస్సోసియేషను శాఖాసంఘముల రిపోర్టులవల్ల ఆయా సంఘముల వారు ఆయా పట్టణములయందు స్త్రీల ప్రాముఖ్యతకొఱకు పాటుపడుచుండిరని తెలియుచున్నది. కావున ఈ అస్సోసియేషను మదరాసునందును, తన శాఖా సంఘముల మూలమున ఇతర గ్రామములందును స్త్రీ లోకములకెంతయును సహాయము చేయుచున్నదని వేరచెప్పనక్కరలేదు.

విద్యావిషయమున స్త్రీలకు ప్రత్యేక క్లాసులు, ఆడపిల్లలకు పాఠశాలలు ఏర్పరచి స్త్రీల అజ్ఞానత్వము తొలగించుటకు చాలశాఖలు కృషిచేయుచున్నవి. అందు బొంబాయి, తిరుచనాపల్లి, రాజమహేంద్రవరము, కల్లికోట, శ్రీనగరము, కాసీ, మధుర, రంగూను నగరములందలి శాఖలు బాగుగ కృషిచేయుచున్నవి. ఈ పట్టణమునందు ఈ అస్సోసియేషనుకూడ బాగుగ కృషి నడపుచున్నది.

శిశుసేవా విషయమయి చాలగ్రామములందు శిశుసేవక ఆశ్రమముల స్థాపించి శిశువుల వ్యాధులనివారించుటయందు చాలకృషి చేయుచున్నది.

ముందు జరుగబోవు రౌండుటేబిలు సమావేశమునందు చాలమంది స్త్రీలను సభ్యులుగ నెన్నవలసినదని కోరుటకును, నూతన స్వారాజ్యచట్టములయందు స్త్రీ హక్కులను నిర్ణయించుటకును మార్చినెలలో ఈ అస్సోసియేషను భవనమునందు చాలమంది స్త్రీలు సమావేశమయి ఒక మెమోరాండం వ్రాసి నాయకులకందరకును, గవర్నమెంటుకును పంపియుండిరి.

లండనుశాఖ: హిందూ యువతులు కొందరు లండనునందు ఈ అస్సోసియేషను శాఖనుస్థాపించి ఆ దేశమునందు మీటింగులమూలమునను, పార్లమెంటు మెంబర్లతో సంభాషణముల మూలమునను, వార్తా పత్రికలమూలమునను ఇండియాయొక్క స్థితిగతులను ఆదేశమువారికి వెల్లడిచేయుచు దేశమునకు చాల ఉపకారమగు పనిచేయుచున్నారు.

ఇక ముందు డాక్టరు ముత్తులక్ష్మిగారు ఆనరరి సెక్రెటరిగా నుండుటకు అంగీకరించిరి. ముందు చేయవలసిన కార్యము చాలగనున్నది కావున స్త్రీలెల్ల

రును ఆమెకు సహాయులయి కృషిసాగింపవలయును. డాక్టరు ముత్తులక్ష్మిగారు ఆనరరి సెక్రెటరిగానున్ను, శ్రీమతి విశాలాక్షి అసిస్టెంటు సెక్రెటరిగానున్ను, శ్రీమతి అమ్ముస్వామినాథము ఆనరరి ట్రెషరరుగానున్ను, రాజి విబాయమ్మగారు, అచ్చయ్య సతిగారు, శ్రీమతి పట్వర్ధనమ్మగారు కమిటీ మెంబర్లుగను ఎన్నుకొనబడిరి.

అటుపయిని, అమెరికాకు పోవనయియున్న మిసెస్ కసిన్సును గురించి డాక్టరు ముత్తులక్ష్మమ్మగారు ఇట్లు ప్రస్తావించిరి. మిసెస్ కసిన్సు హిందూదేశమే తమ స్వదేశముగను గృహముగను భావించుకొని పనిచేయుచున్నారు. ఈమె తమ కందరకును నిక్కమయిన స్నేహితురాలుగను, సోదరిగను మాత్రమేకాక మాతగ కూడ సహాయపడుచున్నదని చెప్పవచ్చును. ఈయమ చెన్నరాజధానియందే ఎక్కువగ కృషిచేయుచున్నందున ఇతరులకన్న ఈ రాజధానివారు ఆమెకు అధికముగ కృతజ్ఞులుగనుండవలయును. ఈ యమస్వయంకృషివలననే ఢిల్లీనగరమున హోంసైన్సు సెంట్రలు కాలేజీ స్థాపించుటకు ప్రయత్నములు ఆరంభించెను. ఈ అసోసియేషనునకును అందలి మెంబర్లకును ఈమెచేసిన సహాయమునకు కృతజ్ఞతా పూర్వకముగ అసోసియేషను పక్షమున ఒక బంగారపుగొలుసును బహుమానము నొసంగుచుంటిని. హృషీకేశ శర్మ సతిగారు, శ్రీమతి విశాలాక్షి, శ్రీమతి క్రిష్ణాబాయి, మిస్ ట్రేజరు ఈ యమ యందలి కృతజ్ఞతవెల్లడించుటకు ఉపన్యసించిరి. ఇందులకంతకును మిసెస్ కసిన్సుగారు ఆనందమంది ఇట్లుపలికిరి, నేను హిందూదేశమునున్ను అందలి ప్రజలనున్ను అమితముగ ప్రేమించుచుంటిని. నేను ఈ దేశముననే ఎప్పటికినియుందునుగాని ప్రస్తుతము అమెరికావెళ్లుట నా భర్తవద్ద ఉండవలయునను అభిప్రాయముతో మాత్రమేకాదు, ఇంకను నూతన విషయములందు జ్ఞానము సంపాదించి తిరిగివచ్చి ఈదేశసేవయందు వినియోగించవలెననియే. ఇప్పటికి ఈదేశ ప్రజలకు స్వాతంత్ర్యములకు కొంచము అవకాశము కాన్పించినది. ముందు ముందు పూర్ణస్వాతంత్ర్యములభించగలదు. ఈ అసోసియేషను చేయుచున్న కృషి అంతయును స్త్రీ ప్రాముఖ్యతకును, దేశ ఉద్ధారణకొరకును అగుటవలన తన సర్వప్రయత్నములందు ఈ అసోసియేషను జయమందునని నా దృఢనమ్మకము.

"జేయ్ భారత" యనుగీతములతో సభముగిసెను.

వంగ రాష్ట్రపు స్త్రీల మహాసభ

రాజకీయ ఆర్థిక సాంఘిక విషయములందు పురుషులతోపాటు స్త్రీలకు సమాన స్వాతంత్ర్యముండవలెను

మే నెల 1, 2, 3, వ తేదులయందు కలకత్తాలో శ్రీమతి సరళాదేవి చౌదరాణిగారి అధ్యక్షతను జరిగిన వంగరాష్ట్ర మహిళామహాసభయందు ఆమోదింపబడిన కొన్ని తీర్మానములు :

అన్ని ప్రజాసంస్థలయందును పురుషులతోపాటు స్త్రీలకు సమాన పౌరసత్వపు హక్కులుండవలయుననియు, పురుషులతోపాటు సమానముగు హక్కులను స్త్రీలు అనుభవించు విషయమై ప్రస్తుతమున్న అవాంతరములన్నియు అంతమొందవలయుననియు ఈ సభవారు తమ నిశ్చితాభిప్రాయమును ప్రకటించుచున్నారు.

రాబోవు తరములవారు ఆరోగ్యవంతులుగ నుండుటకును దేశపు సాంఘిక నైతికస్థితి వృద్ధిచెందుటకును ఈ దిగువ సూచింపబడిన కార్యములను జరుపుట అవసరమని ఈ సభవారు అభిప్రాయపడుచున్నారు. 1. శారదాచట్టమును పూర్తిగ అమలునందుంచి బాల్యవివాహములను సంపూర్ణముగ అణచివేయవలెను, 2. పురుషులు బహుభార్యలను వివాహమొనర్చుకొనవచ్చునను సాంప్రదాయమును నిషేధించుచు చట్టమునొకదానిని తయారుచేయవలయును. 3. విధవా వివాహములకు చక్కని ప్రోత్సాహ మొసగవలెను. 4. ఘోషా, శుల్కములుమున్నగు దురాచారములను అంతమొందించుటకై బలవత్తరముగు ప్రజాభిప్రాయ మేర్పడునట్లు ప్రచారము సలుపవలెను. 5. నైతికాదర్శముల ఆచరణయందు స్త్రీలకు పురుషులకు తారతమ్యముండకూడదు. ఒక కార్యము స్త్రీలుచేసిన నీతి బాహ్యమనియు, అదే కార్యమును పురుషులుచేసిన నీతిబాహ్యముకాదను తారతమ్యముండకూడదు. కేవలము మందులుగ ఉపయోగించుటకు మాత్రమే మద్యములను విక్రయింపవలెను. 7. వ్యభిచారగృహములను సంపూర్ణముగ అణచివేయవలెను.

భారతజాతి అభివృద్ధిచెంది ఇతరజాతులతో సమానముగుస్థితికి రావలయుననిన ఆర్థికవిషయములందు స్త్రీలు ఇతరులపై ఆధారపడకుండునట్లు ఏర్పాటులు చేయవలయును. అందులకు కొడుకులతోపాటు కుమార్తెలకుకూడ తండ్రి ఆస్తిపై సమాన వారసత్వపుహక్కు లుండవలెను. ఉద్యోగములందు స్త్రీలకు తగు ప్రోత్సాహ మొసగవలెను. స్త్రీ కార్మికులకు ఎక్కువ సౌకర్యములను కలుగజేయవలయును.

భారతజాతి విజ్ఞానమును వికసింపజేయుట తన ధర్మమని ప్రతిభారత స్త్రీ సంకల్పించుకొని ఆయాదర్శమును దృష్టియందుంచుకొని పనిచేయవలయునని ఈ మహాసభవారు భారత నారీమణులను కోరుచున్నారు. (ఆంధ్ర పత్రిక)

భీమవరంలో 9-5-31 తేదిని జరిగిన మహిళా సభలో

ఏకగ్రీవముగా ఆమోదింపబడిన కొన్ని తీర్మానములు

"స్త్రీలస్వాతంత్ర్యము":—స్త్రీలకు పురుషులతోబాటు స్వేచ్ఛాస్వాతంత్ర్యములు సమానహక్కులు ఆవశ్యకములనియు ప్రస్తుత సంగ్రామమును స్త్రీలు అపూర్వసేవాత్యాగములను ప్రదర్శించి స్వరాజ్యసంపాదనకు తోడ్పడిన విధము గ్రహించి స్త్రీలు తమ వ్యక్తిత్వమును గ్రహించి స్వాతంత్ర్యమును హక్కులను అధికారములను పొందుటకు సంపూర్ణముగ ప్రయత్నింపవలయునని ఈ సభవారు తీర్మానించియున్నారు.

"స్త్రీలకు యుక్తవిద్య":—స్త్రీల స్వాతంత్ర్యమునకు అజ్ఞానమునకు విద్యావిహీనతయే ముఖ్యకారణము. కాన బాలికలను స్త్రీలను తగిన కట్టుదిట్టములతో యుక్తవిద్యను వివిధవిషయములతో నేర్పించు టావశ్యకము. అందులకు మనము పాఠశాలలు పరిషత్తులు గ్రంథాలయములు ప్రచురణాలయములు మొదలైన అన్నిమార్గములద్వారా వివిధవిద్యాసంపాదనకై తీవ్రకృషి చేసి విద్యావతులై పూర్వపు భారత ఔన్నత్యమును ప్రకాశింప జేయవలయు నని ఈ సభవారు తీర్మానించియున్నారు.

“ఘోషాపద్ధతి ”:—భారతస్త్రీల ప్రస్తుత హైన్యస్థితికి ముఖ్యకారణములలో స్వేచ్ఛా స్వాతంత్ర్యములను విజ్ఞాన వివేకములను నశింపజేయు రాణివాస పద్ధతి యొక్కటి గావున ఈ ఘోషాపిశాచమును ఎల్ల యెడల సాధ్యమైనంత శీఘ్రముగా పారద్రోలుటకు కృషిచేయవలె నని ఈ సభవారు తీర్మానించుచున్నారు.

“వివాహసంస్కరణము ”:—దేశమున నానాటికి బాల్యవివాహము వలనను బాలవితంతువులవలనను కలుగుచున్న అనర్థములను మన మిప్పటికిని పూర్తిగా గమనింపకపోవుట విచారకరము. భావిభారత ఔన్నత్యమునకు నాశన హేతువులగు ఈబాల్య వివాహములను నివారించుటకును వితంతువులకు విద్యా వివాహముల యావశ్యకతను గుర్తెఱిగి యాచరణలో పెట్టుటకును ఈ సభవారు తీర్మానించుచున్నారు.

“అస్పృశ్యతా నివారణము ”:—మహాత్ముని నిర్మాణ కార్యక్రమములో ప్రధానమును నైతిక ధార్మికమార్గములలో ముఖ్యాచరణీయమును అగు అంటరాని తనమును సంపూర్ణముగా నివారించి అస్పృశ్యతశబ్దమును దేశమునుండి పారద్రోలుటకు ఈ సభవారు తీర్మానించుచున్నారు.

స్వదేశీ పరిశ్రమలు, విదేశీ బహిష్కరణము :—ధార్మిక నైతిక ఆర్థిక సమస్యలలో ప్రధానమును అవశ్యాచరణీయము నగు స్వదేశీ యుద్యమము నింకను శతాధికముగ నభివృద్ధిచేసి భారతీయులయందు సంపూర్ణముగా స్వదేశీవస్త్రములను వస్తువులనే యుపయోగించు దీక్షాపరులనుగా చేయుటకును ధనమునకు ప్రధానముగా విదేశవస్త్రవస్తు బహిష్కరణమును తీవ్రముగా కొనసాగించుటకు ఈ సభవారు తీర్మానించుచున్నారు.

“మద్యపాన నిషేధము ”:—శరీరములు సంసారమును గుల్లచేయునట్టియు నీతిధర్మముల రూపుమాపి అధోగతి పాలుచేయునట్టియు మద్యపాన పిశాచ దేవతను (ప్రభుత్వమువారిపై సంపూర్ణముగ ప్రతిఘటింపవలసివచ్చినను వెనుదీయక) దేశమునందు లేకుండ నిర్మూలించుటకును అందుకు పికెటింగు మున్నగు తగు ప్రచారము చేయుటకును ఈ సభవారు తీర్మానించుచున్నారు. (ఆంధ్రపత్రిక)

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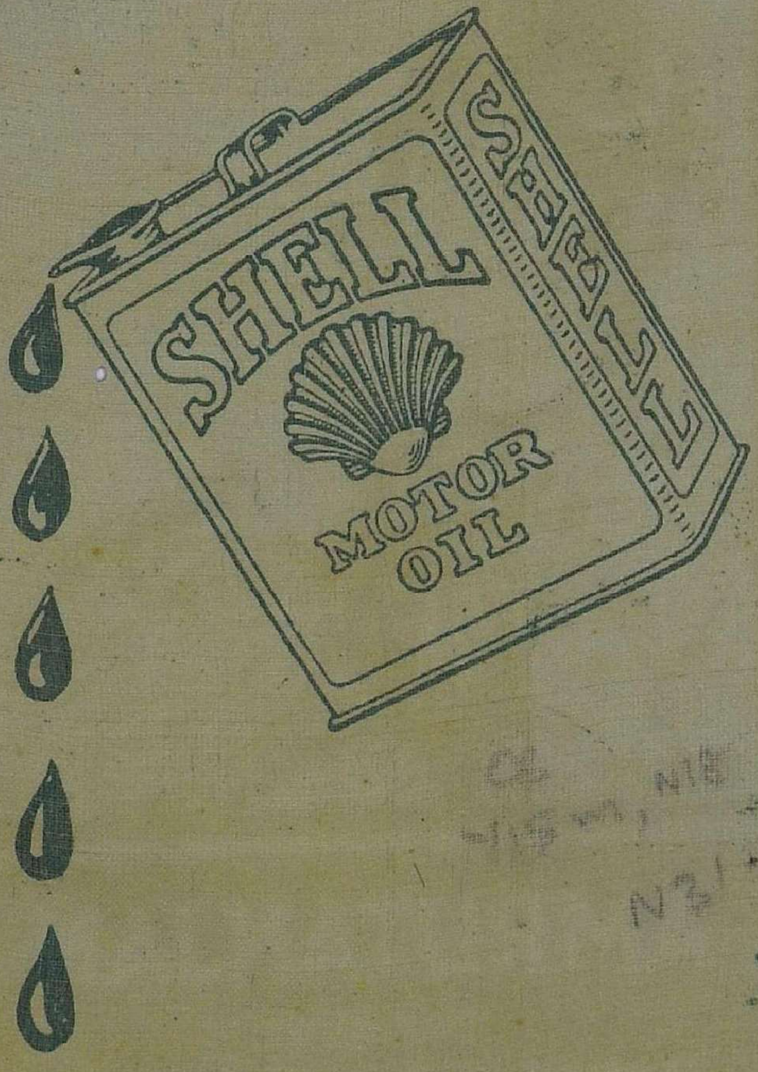

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